THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

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The latter part of the following prefatory remarks is retained, in justice to the writer, and not as expressive of our own views of Mr. Newman's work:

OXFORD THEOLOGY.

The new writers have been suspected and accused of heterodoxy; and I have been anxious to ascertain what their views really are upon that doctrine which Luther styled "articulus stantis vel cadentis ecclesiæ." With this view, I embraced the first opportunity which offered of examining *Newman's work on Justification.* This I considered as containing a full exposition of the doctrines of the "New School" in relation to that all-important point.

I do not hesitate to acknowledge that there are many passages in the volume which I read with satisfaction and delight. While the whole book bears the impress of a powerful mind, there are some parts of it which indicate deep humility and ardent devotion; and others, in which man's nothingness and corruption, GOD's holiness and justice, the Redeemer's fulness and grace, the deep things of vital godliness, and the necessity of self-denial and holy spirituality of mind, are exhibited and enforced with mighty energy and thrilling eloquence. And yet, viewing it as a whole, I cannot but pronounce it a labored attempt to illustrate "*obscurum per obscurius.*" Its tendency will be to lessen the respect of men for the character of the Reformers, to wean them from their attachment to that blessed work which they were the instruments of achieving, to unsettle their minds in relation to an important principle of faith, and throw an additional cloud of mystiness around that all interesting, but perplexing question, "How can man become just with GOD?" It is not my design, however, to write a review of the whole; but only to present such extracts from it, arranged under different heads, as will enable the readers of the Recorder to form their own judgment of its character and tendency.—*Episcopal Recorder.*

From Lectures on Justification, by John Henry Newman, B. D., Fellow of Oriel College, and Vicar of St. Mary the Virgin's, Oxford, 1839.

1. ANTI-PROTESTANT OPINIONS.

"When divines, however great, 'who seem to be pillars,' come to me with their visionary system, an unreal righteousness and a real corruption," i. e. the protestant doctrine that we are *reputed* or accounted righteous by faith in the righteousness of JESUS CHRIST, "I answer that the law is past, and that I will not be brought into bondage by shadows. . . . Reputed justification was the gift of the law; but grace and truth came by JESUS CHRIST. Away then with this modern, this private, this arbitrary, this tyrannical system, which promising liberty conspires against it; which abolishes sacraments to introduce barren and dead ordinances; and for the real participation of CHRIST and justification through his Spirit, would at the very marriage feast, feed us on shells and husks, who hunger and thirst after righteousness. It is a new gospel, unless three hundred years stands for 1800," &c.—p. 61.

SACRAMENTS.

"The Romanist considers that there are seven; *we* do not strictly determine the number. We define the word generally to be an 'outward sign of an inward grace,' *without saying to how many* ordinances this applies. However, what we do determine is, that CHRIST has ordained two special sacraments as *generally necessary to salvation.* This then is the characteristic mark of these two, separating them from all other whatever; and what is this but saying in other words, that they are the only *justifying* rites or instruments of communicating the atonement which is the one thing necessary to us?"—pp. 169, 170.

APOCRYPHA.

After quoting a passage from the 7th chapter of Wisdom and applying it to our Saviour, Mr. Newman says, speaking of the author of that Apocryphal book, "The *sacred writer* then, for so surely he may well be called, considering what he says, proceeds as follows."—p. 200.

"As to the Protestant doctrine," viz., or justification as taught by Luther, "I cannot go more deeply into what seems to me a system of *words without ideas,* and of *distinctions without arguments.*"—p. 208.

"The Church before his," CHRIST's, "coming offered him material elements which 'perish in the using,' but now he has sent his Spirit to fill them with himself, and to make them living and availing sacrifices to the Father. Figures have become means of grace, shadows are substances, types are sacraments in him. What before were decent ordinances and observances, have now not only a meaning but a virtue. Water could but wash the body in the way of nature; but now it acts towards *the cleansing of the soul.* 'Wine which maketh glad the heart of man,' and 'bread which strengthens man's heart,' nay, 'the *oil* which maketh him a cheerful countenance,' henceforth are more than means of animal life, and savour of Him. Hands raised in blessing, the accents of the voice of man, which before could but symbolize the yearnings of human nature, or avail for lower benefits, have now become the 'unutterable intercessions of the Spirit, and the touch and breath of the incarnate Son."—pp. 226, 227.

"Faith considered as an instrument of justification, is always *secondary* to the sacraments." It is called the '*sole instrument*' in the Homilies, Mr. Newman declares, 'not as opposed to *external* means, but to the other graces, and as preceded and made an instrument by the *secret virtue of baptism.* As to the Holy Eucharist, in whatever sense it justifies, faith, as taking the place of Baptism, can as little interfere with its office as Baptism itself interferes. One proof, however, may be mentioned by the way, that our Church assigns to faith the same subordinate function as regards the second sacrament as it bears towards the first. I mean the rubric in the service for the communion of the sick; which instructs us that faith, so far from superseding, is to represent the Eucharist, *only where,* from whatever cause, it cannot be obtained. It continues on and pleads in GOD's sight the *sick person's former reception of it.*"—pp. 264, 265.

In speaking of the instrument of justification "we find ourselves upon the main subject of dispute between ourselves and the strict followers of the German Reformer. Our Church considers it to be the *Sacrament of Baptism;* they consider it to be faith."—p. 4. The same sentiment often occurs in the lectures.

2. MYSTICISM.

"The righteousness on which we are called righteous, or are justified, or the justifying principle, though *within* us—yet is not of us, or in us; nor any quality or act of our minds, not faith, not renovation, not obedience, not any thing cognizable by man, but a certain divine gift in which all these qualifications are included."—p. 159. "Now in truth, a privilege is most explicitly promised to us in Scripture, which actually answers to this description, as being at once the special fruit of CHRIST's sacrifice, and also an inward gift possessed and residing within us: I mean the *habitation* in us of GOD the Father and the word incarnate through the Holy Ghost. If this be so, we have found what we sought: *This* is to be justified, to receive the Divine presence within us, and be made a temple of the HOLY GHOST."—p. 160. "If to justify be to impart a certain inward token of our personal redemption, and if the presence of GOD within us is such a token, our justification must consist in GOD's coming to us and dwelling in us."—p. 165.

"We here see in what sense it is true that justification admits of increase, and in what not. The fact that we are the temple of GOD does not admit of more or less; the words have no meaning when applied to it. Righteousness then, considered as the state of being GOD's temple, cannot be increased; but considered as the Divine glory which that state implies it can be increased, as the pillar of the cloud which guided the Israelites could become more or less bright." "And again, if justification is conveyed peculiarly through the Sacraments; as Holy Communion conveys a more awful presence of GOD than Holy Baptism, so must it be the instrument of a higher justification."

"And this view of the subject enables us to understand how infants may be regenerate though they give no indications of being so.—For as GOD dwelt secretly in his material temple, ever hallowing it, yet only in season giving sensible evidences of what was there; so may He be present with their souls, reserving them from Satan, and imparting new powers, manifesting new objects, and suggesting new thoughts and desires, without their being conscious or other witnesses of His work."—pp. 168, 169.

"It," the Divine indwelling, "separates us from other children of Adam, is our badge and distinction in the presence of the unseen world, and is the earnest of greater good in store. It is an angelic glory which good spirits honor, which devils tremble at, and which we are bound reverently to cherish, with a careful abstinence from sin and with the sacrifice of good works. It is as it were a light streaming from our hearts, pervading the whole man, enwrapping and hiding the lineaments and members of our fallen nature, circling round us, and returning inward to the centre from which it issues. The Almighty Father, looking on us, sees not us, but this sacred presence, even his dearly beloved Son spiritually manifested in us; with his blood upon our door posts, in earnest of that final abolition of sin which is at length to be accomplished in us."—p. 184.

"Justification is the setting up of the cross within us. That cross, reared by Almighty hands, is our safeguard from all evil, dropping grace and diffusing heavenly virtue all around, and hallowing the spot where before there was but strife and death. It is our *charm* against numberless dangers, ghostly and bodily; it is our refuge against our accusing and seducing foe, our protection from the terror by night and the arrow by day, and our passport into the Church invisible. But how does this cross become ours? I repeat, by being given; and what is this giving, in other words, but our being marked with it? We know that in baptism a cross is literally marked on the forehead. Now suppose, (to explain what I mean,) we were ordered to mark the cross, not with the finger, but with a sharp instrument: Here it would be a rite of blood. In such a case, justification and *pain* would undeniably go together; they would be inseparable: justification would involve pain. Now it is in this way that justification actually does involve a spiritual circumcision, a crucifixion of the flesh or sanctification. The entrance of CHRIST's sacred presence into the soul, which becomes our righteousness in GOD's sight, at the same time becomes righteousness in it. It makes us travail and be in pangs with righteousness, and work with fear and trembling."—pp. 200, 201.

"To what" does our doctrine "point as the great and immediate *condition* of justification? to faith and holiness of our own? or, on the other hand, to the mere title of righteousness, which cannot be literally approached or profaned by us? No; but to the glorious Shekinah of the word incarnate as to the true wedding garment in which the soul must be dressed." "So many passages are there which speak of the atonement as still living in Christians, that if we will not enforce them *literally,* we must be content to hear them explained of an imputation of it in GOD's dealings with us, or a contemplation of it by our faith."—p. 220.

"He that is joined to the LORD is one spirit. I quote these words in order to point out that the gift of the Spirit is none other than the entrance into us of the ascended and invisible Saviour." "It is to be observed that St. Paul, who here speaks of CHRIST as a Spirit, elsewhere speaks of Him as still possessed of a bodily substance, and communicating himself to us as such. We are members of his body, *from his flesh and from his bones.*"—p. 245.

3. *Tendencies to Calvinism.*

As in the prophecies GOD's secret *purposes* are shut up, securing their fulfilment, "such as this," says Mr. Newman, "is justification as regards an individual. It is a sort of prophecy recognizing GOD's *hidden election,* announcing his purposes before the event, and mysteriously working towards their fulfilment."—p. 89.

"There is a certain distinctive state of soul to which the designation of righteousness belongs. What then is the criterion within us which God sees there, the *seal and signature of his elect* which he accepts now, and will acknowledge at the last day?"—p. 146.

"The inward presence of Christ, ministered to us by the Holy Ghost, is a sort of invisible Shekinah, or seal of God's election."—p. 178.

Speaking of a class of divines that has existed in the Church of England since the days of Charles the Second, who make the continuance of justification to depend on *continued obedience* as its *condition,* and having quoted from Bishop Tomline's "refutation of Calvinism" as a specimen of their defective theology, Mr. Newman says of this school of Theology: "It disparages certain doctrines which are very prominent in Scripture—those of *predestination* and *election.* The gospel is a free gift: it comes to the unworthy, to those who have done nothing to earn it, who can do nothing right towards God before he shows mercy toward them."

"There is a tendency in this view of the gospel which has been realized in our church, to put out of sight *the doctrines of election and sovereign grace,* a circumstance which by itself would separate it in spite of partial resemblance from the teaching of St. Austin, who is known to have laid an unprecedented stress on those doctrines, and to have given them a new direction."—pp. 218, 219.

COMMUNICATIONS.

The gentleman to whose care the following communication was directed, has been absent about two months from the city. It was not received by us till last week.

We deem it proper to say, that the impression left on our mind after the first perusal of the article in the New York Review, was, that the reviewer did not intend to convey the meaning which "Warburton" ascribes to him; but that there was an indistinctness in his views which left him open to such an imputation.

Should any reply be offered, we trust that it will be merely explanatory, and not such as to invite discussion.

In the Tracts themselves, we have seen nothing on the subject of the Eucharist which seemed to us either confused or erroneous.

In this as in many other communications there are shades of opinion for which an editor should not be held responsible.

For the Churchman.

Mr. Editor,—Having just read an article in the New York Review, containing a critical dissertation upon what are denominated the Oxford Tracts, lately published in England, and now proposed for publication in this country, I am assured, you will excuse a clergyman who has spent nearly the usual term of human life in the service of the altar, if he feels himself constrained by a sense of duty to break silence upon that subject. From my own knowledge, I can speak of only a single one of these Oxford Tracts; and although in that I found nothing directly asserted to which as an Episcopalian I need object, yet, when I perceived in it a detailed statement of all the particulars comprised in the Roman Breviary, I could not but ask the question, why should such a performance, at this late day, be obtruded upon the attention of a Protestant community? Could it be supposed, that any of us were desirous of seeing the prayers which are offered to the Virgin; or the Romish system of penance and mortification; or the veneration paid to those pretended saints, many of whom we know to have been the greatest sinners that ever lived? Waiving all these considerations, however, for the present, I shall proceed immediately to my animadversions upon the abovementioned article of the New York Review. It professes to contain a true account of the principles held in the Tracts, and its author steps forth as their decided advocate.

My intention in this essay, is to show, that in this attempt, he is unfaithful to the doctrines inculcated in his Church ever since the Reformation; and that probably without evil intent, and perhaps even with the excuse of pious purpose, he would corrupt her scheme of doctrine with heretical opinions, and soil her altar with pernicious superstitions. In such an essay as this, and intended for a periodical like yours, Mr. Editor, you will perceive the necessity of great brevity in the treatment of the several topics to which I shall refer, and will not expect from me elaborate arguments or extended references to ecclesiastical authorities. I shall take especial care, however, to hazard no propositions which are not susceptible of ample demonstration.

In the first place, then, to begin with the most important point, I assert, that the reviewer of the Oxford Tracts in the New York periodical, maintains, to all intents and purposes, the Romish doctrine of transubstantiation; or what is equivalent to it, and equally objectionable and absurd. The term transubstantiation, implies a supernatural change or transmutation of one substance into another, and in its application to the holy sacrament of the LORD's supper, is intended to denote the change of the bread and wine from their natural state into the real body and blood of CHRIST. Now, while the reviewer denies the Romish doctrine, that the elements are converted into the body and blood of CHRIST as they were exhibited upon the cross, he maintains that they are transubstantiated into the glorified body of the Saviour, or that body which he assumed after his resurrection; and in which he ascended into heaven. Has he gained any thing by this modification of the doctrine? So far from it, he has rather lost something; since the miracle implied is equally great, while the substance into which the elements are transformed is less significant of the objects represented, the body and blood of CHRIST. St. Paul declares, that in partaking the communion, Christians do show forth the LORD's *death* till he come. Now, bread and wine changed into the real body and blood of CHRIST as he was displayed upon the cross, would much more aptly show forth his *death,* than the same elements transmuted into his glorified body. These last would better show forth his exaltation till he come. What our reviewer, therefore, has gained by the superior purity of the substance into which he imagines the elements to be changed, he has lost in its significance of the thing. But, sir, this is a consideration scarcely worth mentioning, when compared to the magnitude of the principles involved in broaching such a doctrine as that of our reviewer. Let us bring it to the touchstone of a rigid examination:—He affirms, that after the consecration of the elements, or the bread and wine, they are changed into the real body of CHRIST, as it existed after he rose from the dead, or in his glorified state. Now, what kind of substance does he suppose it to be in this condition? He defines it, in the language of St. Paul, to be a "spiritual body;" but immediately deserting the descriptive style of the apostle, who is clear and consistent, he would have this "spiritual body" to be neither body nor spirit, but *tertium aliquid,* a third something of the schoolmen, a quiddity of theirs which amounts to nothing. And yet he denies, that this *tertium aliquid,* or third something, is absolutely nothing, or "an ethereal ideal body," such as the Doceta held:" but on the contrary, maintains, that it is the "actual body which was crucified on the cross, only in a glorified state." He continues in illustration of his meaning, "If this be a correct view in regard to CHRIST's present state of existence, it must remove many of those objections which are commonly conceived and urged against the Church's doctrine of the real presence of CHRIST in the eucharist. He is then present after a spiritual manner, as well as eaten after a spiritual manner. But, let no one suppose, that by 'spiritual' is meant a mere notional or 'unreal' manner; although this, we verily believe, is the opinion or feeling of nine tenths of communicants in this country. Far otherwise, however, is the truth. As our LORD now really dwells in heaven, after the same heavenly or spiritual manner is he verily received and eaten in the communion." This passage leaves no room to doubt, that the doctrine inculcated is, that the consecrated elements are converted or transubstantiated into the body and blood of CHRIST, as he exists in his glorified state, and in this condition they are eaten and drunk by Christian communicants. Thence it follows by necessary consequence, that by the act of consecration, the priest or bishop forms his GOD, and ought undoubtedly to elevate the host, and fall upon his knees and worship it. Not only so, but CHRIST or GOD is thus formed in the thousands of churches throughout Christendom, on the same day! For surely, the reviewer does not mean to say, that CHRIST in this manner, in his glorified form, is present through infinite space, as He is as GOD or one of the persons of the adorable Godhead. What he calls his real presence in the sacrament, or his presence in his glorified form, must be produced by the consecration of the elements. Thus we are completely landed in a new modification of the doctrine of transubstantiation; that greatest outrage upon common sense and right reason that ever was committed by credulity and superstition.

We wish this reviewer to know, that neither the Church of England, nor the Episcopal Church in this country which is derived from it, allows any such thing as the real presence of CHRIST in the sacrament, and that this was one of the fundamental points against which our Reformers contended even to the death; and surely she is not now to have that old absurdity and superstition revived. They who are reviving the language of that heresy, appear to me to have lost sight of the precise signification of the term. What is meant by the real presence of CHRIST in the sacrament? It does not mean his presence as GOD, for no one disputes that point, since the Deity is omnipresent. It must mean his corporeal presence, under the elements of bread and wine. This is the true and technical import of the word, and under this view of it, all the great English divines, those brightest lights of the Church, have fought against it, and I had hoped for ever given it its quietus, until our reviewer has awakened its ghost to haunt and vex the Church. Let this reviewer read the celebrated argument of Archbishop Tillotson against transubstantiation, and see whether it will not apply with equal force against this new-fangled modification of it.

Before I bring this topic to a conclusion, it may not be unadvisable, that I should state the principles maintained about it by the ablest writers of the Church of England, ever since she separated from the Romish communion, and released herself from that mass of error, superstition and idolatry, under which lay buried all the primitive doctrines and institutions of CHRIST. These writers with one consent agree, that the consecrated elements are so far taken out of their natural state, as to be converted into emblems, signs or memorials of the body and blood of CHRIST, and under this form become the medium through which the Christian by faith holds communion with his GOD and Saviour, and also the means, channel or organ instituted by CHRIST, through which GOD conveys to his penitent people all the benefits of redemption. The whole worship of the altar is spiritual, and the outward signs, like that of water in baptism, are an accommodation to our corporeal nature, and rendered by GOD obligatory upon our conscience, by enjoining it as generally necessary to our salvation.—CHRIST is no farther present in the sacrament, than, as GOD, he pervades all space, and may be presumed by his holy Spirit, in such religious acts, to diffuse more abundant communications of his grace. Under this view of this sacred rite of our religion, and as a spiritual sacrifice offered to GOD, commemorative of the sufferings and death of CHRIST, it is one of the most interesting, sublime and beneficial institutions, that the heart of man can conceive. But when regarded as a real transubstantiation of the elements into the body and blood of CHRIST, as they were before or after his resurrection, is too irrational, absurd, and revolting to common sense, to be endured.

I find that the discussion of this topic has unavoidably extended itself to so great length, that I must reserve for a future number, a reference to the remaining doctrines which I deem objectionable in this review. I shall, therefore, conclude for the present, by slightly adverting to some further language of the author, in which he appears to discover a misapprehension of his subject. He is totally mistaken in his account of the "spiritual eating" of CHRIST's body in the sacrament. If he will more maturely reflect upon the subject, I think he will perceive, that his account of this ordinance, would render the participation of it by the communicant, the *carnal eating* of a very refined material substance, and not, as our Church maintains, the *spiritual eating,* or participation by faith, of the real body and blood of CHRIST. He would make the spirituality of the transaction lie in the ethereal, or as he calls it, the spiritual nature of the substance devoured; whereas the Church considers it as consisting in those operations or exercises of the heart and mind, by which the real body and blood are partaken. Thus he says, "but in order to apprehend correctly the presence of CHRIST in the communion, or the spiritual eating of his body, it will be necessary to determine the truth in regard to the nature of our Saviour's resurrection and ascension." Now, what has the nature of our Saviour's resurrection and ascension to do with his presence in the communion, or our spiritual eating of his body, unless it be to ascertain the nature of the body to be eaten? He accordingly does proceed to ascertain the nature of the body to be eaten, and finds it a "spiritual body," and then, according to his own discovery, the phrase "spiritual eating" of CHRIST's body is tantamount to the eating of CHRIST's spiritual body. We see, then, that while the Roman Catholic would have us, in the sacrament, eat the natural body of CHRIST, the reviewer would have us eat, not by faith, but physically eat or masticate his spiritual or glorified body.—Which is the preferable doctrine, we have no anxiety to decide, since we regard the whole controversy as unworthy of a moment's attention.

As our last word, we would crave leave to remind the reviewer, that when St. Paul, in his epistle to the Corinthians, so sublimely describes the final judgment, and represents mankind as rising from the dead, and being again invested with spiritual bodies, he means by that epithet, not such a whimsy as a *tertium aliquid,* or any other quiddity or folly of the schools, but real corporeal frames, the infinitely purified, refined, exalted and impregnated with the seeds of life and immortality. All such essences and quintescences as third substances different from matter and mind, and having none of the properties of either, should be consigned to the fate allotted them by Dr. Swift, and repose in vials upon the shelves in the shops of apothecaries; or if they are ever allowed to exhale from those depositories, no place will be found so well suited to them as the brains of German metaphysicians, and their disciples throughout the world.

WARBURTON.

EXTENSION OF THE CHURCH.

To the Editor of the Churchman.

Rev. and dear Sir,—I observe in the Churchman of August 10th, an article with the signature of AMICUS ECCLESIÆ, ably setting forth some of the causes why the Church in the United States has not increased in the same proportion as the various denominations have done. So far as the writer of that article goes, he is probably correct in his opinions. Every one, who has paid attention to the subject, must be aware, that the reasons he adduces *have had* considerable influence in retarding the progress of the Episcopal Church. I say "*have had,*" for in the present day the political fervor, as regards Great Britain, is much diminished, if not altogether passed away; and our clergymen, as a body, have shown great good sense, and sound judgment, in wholly separating the interests of eternity from the affairs of the world. As a religious society, our Church never has been but very barely political, and probably is less so now than ever. And I say "*have been,*" because, however objectionable, at one time, "the constancy with which the Church adhered to the standard of primitive days," appeared to denominations, which were born but as it were yesterday; yet, owing to the various divisions and dissensions which have arisen amongst them, the sober-minded and the thoughtful portion of our community are now inclined to seek for a more steadfast doctrine; and to direct their steps along that path which, though narrow, is yet better defined; which, though more rugged, is yet better fenced from error, and misleading by-ways.

It appears, however, to the writer, that AMICUS ECCLESIÆ has overlooked one of the most important and influential of the causes which has retarded our progress; and as I believe that he is what he professes to be, a friend of the Church, and as, if I be correct, it must be in his power, as it is in the power of most of us, to obviate the objection for the future, I am induced to draw his attention towards it. I mean THE GREAT WANT OF CLERGYMEN. I am writing from the diocese of Michigan; and believing, that what I say of it will apply to most parts of our country, I shall take this portion of the vineyard as an illustration of what I mean. The numerous denominations which surround us, especially the Methodists, the Presbyterians, and the Baptists, have under their command a large corps of ministers, who are either ready, or are compelled, at all times to go into those new stations where they may spread their doctrines. The consequence is, that no sooner is a little village settled in a new territory, than one or two ministers immediately appear. They mix among the people, and preach in a schoolhouse, in the open air, or in a private room, as convenience may dictate. Such settlers as they find have, in general, been accustomed to religious services in the country from which they have come. In their new homes, remembering the days of old, they hunger and thirst after the sanctuary where they were wont to worship God. But preferring any kind of preaching to none at all, they attend where they can, and soon, as is very natural, they join in with and support that denomination. While it would give you joy to see how earnest is the desire of the community, in this new country, for sound doctrine and gospel preaching, you would grieve to see how often they are misled; how often, when they ask for bread, poison is tendered to them; for, although, as Dr. Hawks has very justly written, "the highest talents and the deepest piety *ought* to be sent to break up the new soil," yet in such a country, we must ever expect to find the scourings of religion, the wildest of heresies, and the presumptions of men, upheld as the ordinances of the LORD. But while all this is going on, *what is our Church doing?* She is even delaying, and criminally hanging back, till the field is occupied, and the materials upon which she should work are altogether in the possession of others.

As regards this diocese, the desire of the people, in general, may be said to be strongly in favor of Episcopacy. Every where is an earnest wish expressed for a minister of our Church, but not one is to be had. In some places they have gone so far as to erect good churches, and offer competent salaries: but still they are left, solitary, to themselves.

In other places, in *very many* other places, an Episcopal minister would be received with every demonstration of joy, and good parishes might soon be established; but, though their necessities call with a hundred voices, no one comes; and those ministers who are here, are left to bear the heat and burden of the day, and the brunt of the battle, unaided and unsuccored. In course of time, as it is but natural, the hearts of such as desire the Church, grow sick with hope deferred; hard thoughts of the Church arise; they find that their nursing mother is but a stepmother. The insinuations and abuse of other denominations, which at one time were rejected with scorn, are received into their hearts; and under the influence of these feelings, they rush to the contrary extreme. Where once they loved, and would have cherished the Church, they now hate it, with a double hatred; and the direst prejudices take possession of their bosoms; our best friends become our bitterest enemies. I am not exaggerating the case: many will bear me witness of the truth of it. If I remember rightly, the same facts were stated a year or two since at a public meeting in Philadelphia, by one of our western bishops. Had we but a sufficient number of clergymen NOW to throw into this state, we should most certainly, in a short time, be the largest diocese, in proportion to the population, of any in the United States. And so, if ministers were to be had, all the states would more or less increase in churches, much above what we can at present hope. As it is, very much is for ever lost: a little more delay, and *all* is lost for ever.

The diocese and state of Michigan contains a population of 180,000 inhabitants; and these are daily added to: but we have not *twenty* Episcopalian ministers for the whole. It consists of thirty counties, containing a population of from 500 to 23,000 each; but, in a county where the people are oftentimes scattered over its surface, double the number of clergymen requisite for a thickly settled district are requisite. While this is the case, while we can only point with sorrow to not twenty ministers of our Church, scarcely a village of 1500 souls can be met with, where there is not either a Methodist, a Baptist, or a Presbyterian minister, sometimes all three, to be found; not to mention the Universalists, *et hoc genus omne,* which hang upon the rear of religion. I love in the innermost recesses of my heart, all who glorify their Redeemer by their holiness, be they called by what name they may; but greatly is it to be feared, in some parts it is known to be so, that while a few among these are true preachers of the Gospel, not a small portion but mislead the people by wild and unsatisfactory doctrine, which never was contained in the Holy Scriptures. Is not this, Sir, a sufficient reason why the Episcopal Church increases so slowly? As one who earnestly loves the cause, I grieve over it; and the more so, as the statistical information of the Missionary Society informs us, that the candidates for the blessed office of the ministry of CHRIST are, in proportion, diminishing instead of increasing.

As one who loves, above all things, the Church of his Redeemer, I cannot help considering that our public and individual responsibility, in this respect, is fearful; and that such facts as these loudly call upon all of us no longer to sit calmly still, but to be up and doing while it is yet day. It is in the power of all of us, laymen or clergy, to do something towards adding to the number of the preachers of the Gospel. If no other means be in our hands, the mighty lever of prayer is in the possession of all, and GOD grant that we may not fail to make use of it!

I am, your most obedient servant, F.

For the Churchman.

TRINITY CHURCH.

Mr. Editor,—Your correspondent of last Saturday, under this head, has not exactly touched the right spring of action in relation to the future conduct of Trinity Church. He has very sensibly made provision for the strangers and single men who board in that vicinity, but seems to consider these strangers and boarders as poor people, to whom it would be a charity to throw open the doors of the splendid new edifice, and furnish them with the services of the sanctuary gratis. Now if this building was going up in the midst of a crowded and mixed population of the settled inhabitants, he might with great propriety speak of an assemblage of rich and poor, "to render homage to Him in whose presence all human distinctions are lost sight of;" but where is such an assemblage to come from in the neighborhood of Trinity Church, when it is alleged that "a very large number of the individuals have a transient residence in the boarding-houses and hotels which now abound in that part of the city," and "that numerous strangers are constantly arriving from Europe and elsewhere, among whom are many young men, who are now living there remote from the family circle?" Your correspondent *means* right, but he has *argued* wrong. The design is a grand one, to have a spacious and splendid temple in this vast city for the accommodation of strangers; and it has been remarked as a stigma upon our hospitality, that the sanctuary is closed, while all other places of resort are thrown open to strangers.

Not long since, I asked a friend of mine from the South, if he had ever been into St. Paul's, and he replied in the negative, adding, that he should much like to attend service there, and to see the interior of that noble edifice; but as there appeared to be no places in our churches appropriated to strangers, except perhaps a row of seats along the walls of the galleries, and a pew or two at the entrance into the body of the church, he had never entered it. Now the idea of Trinity Church being a receptacle for the poor, does not meet the case. The class of people occupying these hotels and boarding-houses, are far from being poor, they being for the most part of the very highest class of society, but destitute of a place of worship; and a city like New York, so thronged with churches as well as strangers, should surely make provision for the spiritual wants of these strangers, and the metropolitan church should be the STRANGER'S CHURCH! The new church should be a spacious and noble cathedral, which would at once announce to all strangers, and particularly those who had visited Europe, that it was the Stranger's Church, as all cathedrals emphatically are. All the pews should be free, if pews there were! but as a cathedral, it would merely have moveable seats with backs to them, and a great variety of stools and chairs, or single seats. This, however, has nothing to do with the main design, which should be *for strangers;* and the city presents no site so peculiarly adapted for a metropolitan church, as the one where the venerable edifice which sustained that name, has long occupied.

J. P. P.

New York, August 20, 1839.

Some men think they can never set a just value on themselves, without the unjust contempt of others; and yet will perform all acts of the most supererogating civility to those above them; which is generally made up of such hollow professions, such gross flatteries, as are worse than reproaches.

For the Churchman.

TRINITY CHURCH.

Mr. Editor,—In your paper of the 17th inst., I find some very sensible remarks (by a layman) in reference to the rebuilding of Trinity Church. It can hardly be supposed that a voice as humble as mine can add to the weight of the argument advanced, or have any influence with the trustees of the Church—but as a stranger, I have frequently felt the want of church accommodation myself, and often hear others complain who are similarly situated; and having formerly been a merchant's clerk in the city, know from actual experience and observation, that much of the Sabbath breaking, &c., that is exhibited by that class of persons, may be attributed to the want of church privileges. The majority of them come to this city strangers. Their employers, too much occupied with their own temporal affairs to think much of the spiritual privileges of their clerks, leave them at the close of the week to shift for themselves; and the church-going bell finds them on the Sabbath low spirited, unsettled and unhappy. Not knowing what to do with themselves, they wander into the nearerst church, and from the sexton or some gentleman, who perceives them to be strangers, they accept a seat. But the natural feeling of pride and independence which is common to us all, prevent them from feeling at home. They are intruding, they are receiving favors at the hand of strangers that they have no means of repaying, and then if, (as is sometimes the case,) they meet an ungracious reception, or cold repulse, they become disheartened, and against their better judgment they spend the next Sabbath away from church; and thus habitually neglecting to attend the services of the Church, they soon lose all relish or desire for them: they are now ready to enter into the career of vice and folly, where they too often make shipwreck of all that is valuable in life. These things should not be so. If the vestry of Trinity Church should feel themselves called upon as faithful stewards of Him who saith the silver and gold is mine, to erect a church edifice where all who chose, might freely enter its sacred courts, and feel that there they might worship God with none to hinder or make them afraid, they would, with God's blessing, do more to promote the cause of true religion and the extension of the Church, than any other course they could adopt, in the belief of a

Country Churchman.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 7, 1839.

Contributions to the Ecclesiastical History of the United States, by Francis L. Hawks, D. D., *Rector of St. Thomas' Church, New York. Vol. II.* New York; John S. Taylor. 1839.

A Narrative of Events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland.

We have already expressed in plain but general terms our opinion of the above work. We have acknowledged our obligation to the author for giving us a body of facts of much interest and value to the Church, and compiled from sources not generally accessible; and we have cheerfully tendered to him our humble but sincere thankoffering for the ardor and perseverance with which he has devoted himself to the accumulation of materials for so important an object. We have also expressed disappointment at some features of the work: we have in effect complained of its reserve of views of which we expected an open avowal; of vacillation* where we looked for decision; of its confusion of distinctive principles with insidious errors, where we had a right to demand a clear discrimination. The natural consequence of these defects has further led us to ascribe to the work a want of that enlightened impartiality which would enable its author to do justice to those sons of the Church who have fought her battles in the hour of peril; and whose virtues spurn the sickly shade of confused narration and charitable apology, and ask to be spread out in the broad daylight of truth.

The mention of these grounds of complaint suggests a preliminary question on which, in justice to our author, no less than in explanation of our own position, we deem it fair to be explicit. On what principle is a history of the Church to be constructed? Is the Protestant Episcopal Church in this country to be exhibited as a branch of the one Catholic Church, and in unity with it as the divinely appointed means of salvation? Or on the other hand, is it to be exhibited as one of several Christian denominations, and distinguished from them by the possession of a liturgy and of Episcopacy? In our view it is the former principle on which a history should be constructed. The Church should be held up in the unity of its doctrine, ministry and worship, and not as a compound of heterogeneous elements; as the divinely instituted channel for conveying to mankind the saving and sanctifying influences of the Holy Spirit, and not merely as a favored denomination of Christians.

On this point we wish to be explicit, for the times require it. "The distinctive principles of the Church," says Bishop M'Coskry, in his address at the late Commencement of the General Theological Seminary, "ought to be fearlessly and faithfully presented." This course has been found most effectually to promote the growth of the Church, and therefore all are ready to applaud it, as it deserves. But what are the distinctive principles of the Church? Do they consist in the adoption or use of a liturgy, in the observance of fasts and festivals, or even in an adherence to Episcopacy with its derived commission? We think not. The Arians had their bishops as well as the Catholics; and if Mr. Freeman had obtained the Episcopal ordination which he solicited from one of our bishops, the gift would not have purged him of his heresy, nor have brought back King's Chapel into communion with the Catholic Church. The Baptists might, for aught we see, have the Episcopacy, and be Baptists still; and the Presbyterians might have a derived succession through the first order of the ministry, and remain steadfast in their adherence to the Westminster Confession. Episcopacy, as we understand it, is neither the badge of a sect, nor merely a divine appointment to bind the members of the Church to one another in the relations of order; but rather a bond divinely instituted, to unite men in faith to the Redeemer and his mystical body. One Lord, one Faith, one Baptism, are the three essential unities of the Church; and if we are not as solicitous for the faith as for the authority which empowers us to dispense it, we may find that Episcopacy is as efficacious for error as for truth; and learn, ere we suspect it, to vaunt the commission of Christ for the propagation of heterodoxy. It is not so much Episcopacy, therefore, as the faith, in which, through the appointment and good providence of God, it unites us to the Redeemer, which is dear to the hearts of American Churchmen. This faith, as contained in our Liturgy, Articles and Homilies, has been transmitted to us from the beginning by the collective wisdom of the universal Church, and thus broadly discriminates us from such modern sects as have no other voucher for the correctness of their deductions from the Holy Scriptures than their own private judgment or that of their founders; and it is this union of the pure faith of God's Word with the authority to dispense it, that makes our affections cluster around the Church of God as the appointed channel for conveying the blessings of salvation to the world.

On this principle, the historian of the Church, writing under the sanction of its highest authorities, may be rightfully expected to keep before his own mind, and the mind of his readers, the Church of God in its integrity. If he turn his eye from the faith and neglect to point out the open aggressions or insidious inroads which are made on its purity; if he degrade the advocates of this faith to the attitude of partisans, and bestow his indiscriminate panegyric alike on the innovator of one age and the representative of the Church in all ages, on the local enthusiast who is the accident of his times, and on the catholic minister whose wisdom aims to turn each new development of religious feeling into its proper channel; if he exhibit Episcopacy as no more than a peculiar privilege of Episcopalians, a feature of *their* religious system rather than as the bond which has been instituted by God to unite mankind in a common faith to a common Lord; in a word, if he forget that he is describing the vicissitudes of the Church of God, considered as the divinely appointed means of salvation; then, whatever applause he may gain from the majority of Christians in one age or country, he must, on our principle, be held to have come short of his trust, and to have shown himself not so much an historian of the Church as the apologist of a party or the chronicler of a sect.

The most superficial reader of the work under review cannot fail to be impressed with the importance of the Episcopal office. It is a bishop that was needed to eject "clerical vagabonds;" it is a bishop that was needed to save the laity from having their "pockets picked," and their "souls ruined," under a "bastard establishment;" it is a bishop that the colonies wanted to correct the mismanagement of the "ungodly blunderers" in England; and in clerical associations, it is the presence of a bishop "to pray, to preach, and to counsel;" that will be found the "effectual remedy" against the evils of fanaticism and faction. Nor is the bishop to be a mendicant; for "to starve a bishop is almost, perhaps altogether, as injurious to the Church, as to be without one." Nor is the crosier to be an empty pageant; for we read, in allusion to a commissary, that "he who does rightfully possess power, is a fool if he does not exercise it when necessary, despite the world's jealousy." We read also, that there was "on the part of our brethren of Maryland, a correct understanding and due appreciation of those peculiarities that belong to Episcopalians;" we read that when the legislature of Maryland proposed to establish a spiritual court consisting of laymen, and invested with power *to suspend clergymen from the ministry*, the better part of the clergy opposed the measure, knowing "that, according to the system in which they had been educated, it belonged to the Episcopate alone to suspend from the ministry;" we read that these clergymen are entitled to our respect for thus opposing "a violation of what they deemed a principle;" we read that the libraries which were sent to our shores by the piety of our forefathers, "contributed to the preservation of those peculiarities of our religious system * * * which * * * we cannot, as Episcopalians, conscientiously relinquish;" we read a rebuke of "the hundred brawlers, * * * who clamor loudly about bishops, priests, and deacons, without being able to tell why the Church adheres, as she properly does, to these legitimate and primitive orders in the Christian ministry." We find an allusion to "an authentic commission," but in a connexion which indicates it to be the privilege of a denomination rather than an essential of the Church. We find also a recognition of "distinctive principles:" but neither on the above nor on any similar occasions which offer, do we find the Church exhibited as the sole authorized dispenser of salvation to a fallen world.

Now this feature of the work does not prove a deficiency in the author's Churchmanship; nor have we referred to it for that purpose: but it does create a strong presumption, that the work itself has not been constructed on the principle which we have advocated. The denial of this principle would be held to disqualify any author for a due appreciation of the motives, a just sympathy with the feelings, and a faithful delineation of the character of the brightest ornaments of the Church. What, then, is to be thought of the systematic exclusion of the principle? Would not such exclusion be inevitably productive of injustice to the Church? Would it not, for instance, disable any author from doing justice to Bishop Kemp and his friends, in the trying position which they occupied in the Maryland Church? Would it not lead him to throw their distinctive virtues in the shade, or at least restrain him from placing them in a broad light? Would it not compel him to keep out of sight the peculiar feature which sheds a distinguishing lustre on their character, and which lets the reader of the history into their views and feelings, and prepares him to appreciate the real object of their labors? Would it not of necessity induce the historian to withhold from the best and wisest sons of the Church, that praise which they most coveted, for the want of which none other could make amends, and without which all other would be esteemed by them flat and worthless, and perhaps be declined with a sentiment of scorn?

We have not adverted to this defect, as we consider it, in the general structure of the work under consideration, for the purpose of making difficulties, but of removing them; for they who judge a work by different standards, will of course place a different value on its merits, and may therefore easily dissent without a violation of charity. Nor let it be supposed that a work constructed on the principle which we advocate would be consequently marked by a spirit of bigotry or of exclusiveness in any justly offensive sense of the term. By no means: for while we would have the historian recognize the Church in its unity, as the sole appointed means of reconciling man to God, we would have him also remember the circumstances which, by the permission of her divine Head, have led to her present diminished size and insulated position in our country; and assert her claims with simplicity as well as fidelity, with humility as well as ardor, with tenderness as well as firmness; leaving his readers under the distinct impression that Christians of other denominations are accountable to the same God that we are, and that both they and we must look to the merciful judgment of a common Saviour for a gracious allowance of the errors of sincere and honest minds.

Most happy should we be to learn that we are mistaken in attributing this feature to the work under consideration; and that the want which we seem to have felt in it has been the effect of inadvertency, and not part of a system; the result of accident rather than design. We are constrained to add, however, that the presumption to which we have been led is not lessened by the two extracts to which we are next to direct the reader's attention:

"A general attendance of both orders may make our annual Conventions special seasons of *spiritual* benefit. In some parts of our land they are so. With some scores of ministers of Christ, and pious, respectable, influential laymen, gathered together in one place, to consult upon the interests of Christianity in the Church, surely it is possible to make these annual meetings contribute to the cultivation of a spirit of harmony and love, to the increase of judicious, enlightened zeal, and to the diffusion of God's truth by preaching."—*p. 349.*

Supposing the word *spiritual* to mean the same in roman as in italic, it is but charity to presume that the annual conventions of all our dioceses are conducted on such principles and under such regulations as, in the deliberate judgment of their members, are best calculated to promote their spiritual benefit. It is not to be denied, however, that the mode of conducting them in some dioceses is thought by many to be less productive of spiritual improvement than that which is adopted in others. It is well known, moreover, that the wish has been expressed to bring about in our own diocese, and probably in others, a change like that at which the above paragraph may, without injustice to the author, be supposed to glance; and we well remember a debate in our Convention, in which an effort of the kind was met by the significant query, "Does the gentleman wish to turn the Convention into a "protracted meeting?" Now we have no right to complain, and we do not complain, of the private predilections and opinions of the author: but, in view of the above considerations, we do complain that a history of the Church should give occasion for an invidious comparison between the conventions in some parts of our land and the conventions in other parts. We do complain that the historian of the Church should insinuate into the minds of his readers the impression that "*spiritual* benefit" is of necessity connected with multiplied preaching; and thus cast an oblique reflection on the piety, and offer an indirect rebuke to the conduct, of those bishops, clergymen and intelligent laymen, who have no wish to make the annual conventions of the Church the special occasions of religious excitement.

The other passage to which we allude is the following;

"But another, and, as we think, not less important measure, was introduced this year with the express sanction of the Convention.—This was the establishment of voluntary associations of the clergy. As, in some parts of the Church, such assemblages have been deemed of doubtful expediency, we shall speak with more particularity of these in Maryland. The objection that has been made to these meetings, offers, we think, but a poor compliment to the clergy. It has been said they are apt to engender a spirit that is in danger of becoming fanatical, that they tend to produce irregularity and nonconformity in the use of the liturgy according to the rubrics, and finally, that they afford occasions, apt to be improved, for the consultations and plots of faction, in opposition to the legitimate authority of the Church.—That these things *may* result from meetings of the clergy in voluntary associations, as well as from any other general assemblage of them, is true; that they necessarily *must* result from such meetings is, however, most untrue. An association may do great good, or much harm, as almost every thing similar may, just as it is well or ill conducted. To assume, however, as a fact indisputable, that it must do harm, is rather too severe, as well as too general a condemnation of the clergy. The whole matter resolves itself into a single question:—Cannot the good derivable from associations be obtained, while effectual guards against possible evils are interposed? We submit, with great deference, and with earnest love to the Church, the remark, that there is a remedy against such evils as are feared. Let the bishop be ever the most active and dilligent clergyman at associations, and they will do no harm. If he be present, to pray, to preach, to counsel, to lead his clergy; if, in the spirit of zeal and love, he countenance no other contention among his sons in the ministry, but the holy strife of who shall do most in the Master's work, he will make the association, with God's help, a blessing to himself, to his clergy, and to his laity. The great body of the clergy would frown down the few, if such there should be, who would disturb such a spiritual father by factions; his pious zeal, tempered with humility and sound judgment, would tame into soberness incipient fanaticism; his gentle admonitions and paternal representations of the danger of undervaluing the sublime liturgy of the Church, breathing as it does, the holy spirit of apostles and martyrs, would find a response in the bosoms of his brethren. They would follow such a leader, bound to him by that best and strongest of all bonds in heaven or on earth, love. And, even should it prove, (which we hold to be incredible,) that against such a man, the clergy would exhibit factious disobedience and conspiracy, they would exhibit them in vain; for around such a bishop, the laity would rally to a man. We have digressed to offer these remarks, hoping to find pardon for having done so, should it be thought we need it; in the fact, that love to the Church has prompted us to speak on a subject of importance. Associations will be held by some portion of the clergy; they are not unlawful, and odious would be the canon that should attempt to make them so. We have but ventured to suggest what, for years, has seemed to us a simple and effectual remedy against their abuse. Wherever it may be tried, we believe it will prove successful. Indeed, some of our prelates have, in effect, acted on this plan. Pursuing the example of the apostle, when he sent from Miletus and gathered his brethren from Ephesus around him, they have held convocations of their clergy, which, in effect, were associations. Nay, the practice commenced with our independent ecclesiastical existence. It began with that wise and good man, Bishop Seabury, than whom the Church never had a son that understood her better, or loved her more. We have yet to hear of evils growing out of convocations. With the presence of a zealous and pious bishop, we are free to confess we fear none from associations. Before leaving the subject, we would add a word upon the possible objection that attendance on such meetings would add to the bishop's labors, and that these are now, in all the dioceses, arduous enough. They are, indeed, arduous when faithfully performed. It would, however, add but little to the labor, if associations were so arranged as to the period of meeting, as to be held, like convocations, at some time in the course of the bishop's visitations. But more still; it must not be forgotten that in a country like ours, it is as necessary in matters ecclesiastical, as in civil and secular affairs, to watch events, and accommodate ourselves, as far as we lawfully can, to the spirit of the times. A bishop cannot, in America, quietly enter upon and pursue a beaten track made plain and hard, as in England, by the footsteps of many a predecessor. He must expect to find, if we may so speak, many a hard day's toil in a forest that offers no track at all. With no weak spirit of accommodation, ready to yield to every thing, and with no spirit of oppugnation, prompt to combat every thing that has not been stereotyped for centuries, in another land and a different state of society; he must yet, holding fast to fixed principles, cause himself to be both seen and felt, active in the midst of ever changing circumstances, that by his attention may be directed to the prosecution of good, or by his neglect, perverted to the growth of evil. If this causes him additional labor, let him find compensation for it, where he ought to find it, in the thought that it is labor for the Church, and the cause of that Christ, who endured harder toil, even unto death, for his redemption, and to whose service he has solemnly sworn to consecrate his every faculty. Let it not be supposed that in these remarks we would be understood to cast the slightest imputation on any of the spiritual fathers of the Church. We bear willing testimony to their zeal, their industry, and their faithful labors; nor do we fear that they will receive, in any spirit, save that of kindness, the remarks which (as we before said) have been prompted purely by love to the Church, in this digression."—*pp.* 343—347.

Here again we do not complain of the author for his personal partiality to "voluntary associations" of the Clergy; but we have manifold grounds of complaint at the comments which he has thought proper to interweave with the mention of a very simple fact in the history of the Maryland Church. At page 350, in a general review of the state of the Church in Maryland in 1803, the author says: "Some few of the clergy had deserted their stations, and of the residue, several, disheartened and embarrassed by inadequate means of living, had sought subsistence in other states, where they hoped to find better remuneration of their labors. A majority of the whole number were, however, still in the field contending for the faith, though they were altogether insufficient to supply all the parishes. * * * And on the whole, there never was a time when ministers were more needed or when it was more difficult to obtain them." This description, it may be presumed, is equally applicable to the state of the Church in 1802; and "in the convention of 1802," it was, that "the Church of Maryland recommended to the ministers residing on both sides of the bay, to meet in voluntary associations on their respective shores, three times in every year: that at these meetings they should labor by frequent and earnest preaching and prayer to awaken the people to a more lively sense of the important concerns of religion:" &c. &c. Putting the two passages together, we infer that the Maryland Associations were adapted to meet an extraordinary emergency; that they were designed to enlarge the extent and diversify the ground of ministerial labor at a crisis when the clergy "were altogether insufficient to supply all the parishes:" and of which it is further said, that "on the whole there never was a time when ministers were more needed, or when it was more difficult to obtain them."—Thus justified by the emergency, these associations were stripped of every objectionable feature by the fact that they were recommended to the clergy by the joint authority of the bishop, clergy and laity assembled in a regular convention of the diocese. Under this sanction the Maryland associations were not, strictly speaking, *voluntary*;* for it became the *duty* of the clergy to conform to the recommendation of the Church. In the commencement of the above extract, the author says in reference to associations, "We shall speak with more particularity of these in Maryland." Instead of doing so, however, he seems to us to lose sight of the real character of the Maryland associations and to throw his friendly egis over another class of associations, which are voluntary, in the stricter sense of the word; which originate with a portion of the clergy in their private or individual capacities, which have no conventional or episcopal sanction, and which may be conducted in opposition to the known will of the bishop of the diocese. For in the sentence next to that last quoted, the author proceeds: "The objection which has been made to these meetings, offers, we think, but a poor compliment to the clergy. It has been said that they are apt to engender a spirit that is in danger of becoming fanatical, that they tend to produce irregularity and nonconformity in the use of the liturgy according to the rubrics, and finally, that they afford occasions, apt to be improved, for the consultations and plots of faction, in opposition to the legitimate authority of the Church." Now objections of this nature are commonly made to voluntary associations, but not, so far as we are informed, to associations which, like those of Maryland, are sustained by the clergy unanimously, and in compliance with the recommendation of Convention: nor is it easy to see that meetings which are held only in conformity with the legitimate authority of the diocese, should give ground to apprehend the danger of factious opposition to that authority. Again the author says: "Associations will be held by some portion of the clergy; they are not unlawful, and odious would be the canon that should attempt to make them so:" evidently referring to associations which result from the private wishes of a portion of the clergy as individuals, which are not only not sustained by Conventional sanction, but which even a prohibitory canon of the Convention would be only an "attempt" to render unlawful, and which, therefore, might be held by a portion of the clergy in direct contravention to the authority of the diocese. And still further the author plainly shows that he is speaking of such associations as may be conducted with or without the approbation of the bishop of the diocese; for as an "effectual remedy" to their possible evils, he suggests that the bishop, instead of discouraging or keeping aloof from them, should throw himself into them and become their "most active and diligent clergyman;" a suggestion which we cheerfully leave, as the author has left it, to the pious consideration of our bishops, with the expression of a doubt whether a history of the Church is the proper vehicle for the advocacy of measures of at least questionable expediency.

"We have but ventured," continues the author, in allusion to voluntary associations, "to suggest what for years, has seemed to us a simple and effectual remedy for their abuse. Wherever it may be tried, we believe it may prove successful. Indeed, some of our prelates have, in effect, acted on this plan. Pursuing the example, &c. Nay, the practice commenced with our independent ecclesiastical existence. *It began with that wise and good man, Bishop Seabury, than whom the Church never had a son that understood her better or loved her more.*" We are duly sensible of this merited tribute to the memory of a man whose principles, with every passing year, grow in the judgment, and whose character brightens in the affections of the present unworthy inheritor of his name; and we are sorry to make so ungracious a return as to disengage the incense from the atmosphere that surrounds it. Bishop Seabury, however, was not the man to gain influence with his clergy by joining them in a measure to which his judgment was averse; Bishop Seabury never found in any portion of his clergy a desire for voluntary associations, for the Clergy of Connecticut loved their Church, and their bishop too well to bow the knee to idols of their own invention and to enact Popery, at second hand, in works of supererogation and will-worship; and Bishop Seabury would, we are persuaded, have declined a compliment that connects his name with measures which the whole tenor of his life and writings stamps with the seal of his utter disapprobation.

The history and character of the Connecticut Convocations may be briefly told. Bishop Seabury doubted the wisdom of admitting the laity into the councils of the Church; and when at length this measure was adopted, (a measure which has proved, as we believe, highly salutary to the Church,) he sought in Convocations those opportunities of consultation with his clergy on matters purely clerical, which were not to be found in Conventions; the former consisting exclusively of the bishop and his clergy, and the latter being composed of clerical and lay members. These Convocations were held twice a year; once in the spring or summer, on the evening previous to the meeting of the annual Convention, and once in the fall. In the former, the bishop and clergy consulted together on matters of immediate interest, which it was presumed would come before the Convention. In the latter the bishop met his clergy, by previous appointment, to advise and consult with them on matters of interest to their respective parishes. On the former occasions the Convocation was generally resumed after Convention was adjourned, with a view to advice from the bishop on matters of parochial interest, but was never prolonged beyond the day of adjournment. The autumnal Convocations lasted but one day and were opened, like Conventions, with the celebration of divine service and a sermon, and closed with a chant. And with no other "preaching" than this, they were found (however incredible it may seem) "to contribute to the cultivation of a spirit of harmony and love, to the increase of a judicious, enlightened zeal, and to the diffusion of God's truth."*

Thus the Maryland Associations, which were sanctioned by the unanimous suffrage of the bishop and convention of the diocese, are one thing; voluntary associations, which are held by a portion of the clergy independently of, and it may be in opposition to, the bishop and his convention, are another; while the Connecticut Convocations have but a very remote affinity with either. The historian of the Church has confounded the three. We confess we are used to look to the page of history for a little more discrimination.

In our next we shall continue our review from the notice of Whitfield to the commencement of Bishop Kemp's episcopate; which will bring us to the marrow of the work.

* We wish it to be distinctly understood that this and every previous or subsequent expression of a similar kind are not intended to reflect on the character of the author: they refer merely to the work under review or rather to certain features of the work growing of its place.

* The word *voluntary* in a large sense is applied to all actions that are done without compulsion; but in a more restricted sense it is applied to those actions which are dictated by *private will*, without the sanction of divine command or collective wisdom; as when Hooker says, "The public prayers of the people of God, * * * did never use to be *voluntary* dictates, proceeding from any man's extemporal wit." As applied to *associations* the term is generally taken in its stricter sense. Thus the Church is not called a voluntary association; because although to enter it and to continue in it are acts of our free choice, yet they are made obligatory by divine command: and societies which are in connexion with the constituted authorities of the Church are not termed voluntary; because, although our cooperation with them is an act of our own choice, yet the societies themselves are not the mere offspring of private will, but are sanctioned by ecclesiastical authority. But the Bible Society, the Temperance Society and the class of similar institutions which are peculiar to our age, and which plead neither express divine command nor ecclesiastical sanction, but are solely the offspring of private will, are commonly termed voluntary associations. Compare the first and fourth meanings of the word in Johnson, who gives the quotation from Hooker.

* The above statements in regard to the Connecticut Convocations are made chiefly on the authority of the following communications to the editor the two first of which he takes this opportunity gratefully to acknowledge:

The Rev. Dr. Jarvis writes:

"My recollections do not go back so far as to state from my own knowledge, Bishop Seabury's uniform practice with regard to convocations. During his episcopate the Conventions were held sometimes at Middletown; and I recollect that on one occasion the bishop met his clergy in convocation, at my father's house, the evening before the convention assembled.

"As to my father's practice, in which I understood him always to say that he followed the course of his lamented and venerated predecessor, I can speak positively. The clergy were convoked by him on the evening preceding the annual convention. When assembled he conferred with them on matters purely clerical, which could not, with propriety, be made the business of convention I was frequently allowed to be present as a child at these meetings, and I recollect on one occasion his object was to promote an active uniformity in clerical administrations throughout his diocese. The clergy gave their opinions freely, but without much form. They were few in number, and they conversed together and with their bishop more as a little band of brothers than as a legislative assembly. Their conversation was often enlivened by narratives from one or another of any remarkable circumstances which had happened in their respective parishes; and sometimes cases of conscience were discussed and solutions attempted of perplexing questions in doctrine or practice. In short, the Convocation of Connecticut was precisely similar to the ancient conferences of a Bishop with the Clergy of all orders in his diocese, of which accounts are recorded by Ecclesiastical historians."

Referring to Bishop Seabury's views in regard to the union of the clergy and laity in the councils of the church, the Rev. Dr. Burhans writes:

"The writer perfectly recollects hearing that venerable prelate express his opinion on subjects of this nature. At the first meeting of the clergy with the bishop the subject of forming a constitution for the diocese of Connecticut was introduced. The bishop was opposed to a constitution, preferring to have the Church governed by canons. On its being proposed that lay delegates should be admitted, he still preferred the word Canon to Constitution, and Convocation to Convention; frequently remarking, 'I prefer the primitive language of the Church' He finally consented to a constitution and lay representation, on condition that his clergy should meet him in an annual *Convocation*. Here all parties united and unanimously acceded to a Convocation to be held in the month of October. And this practice continued during his life and that of his successor, Bishop Jarvis; and is frequently held by the present Bishop Brownell.

"These Convocations were convened by the bishop, who issued his circular appointing the time and place. Every clergyman made it a duty to attend. Public worship was celebrated and the Holy Communion administered; and Convocation thus opened. The bishop took the chair, and a secretary was appointed. The bishop then made a communication stating his views of the diocese, its wants, &c.; and calling on the clergy, each in his time and place would make his remarks. After mutually devising ways and means for the prosperity of the Church and interchanging their thoughts and views in Christian harmony and love, the Convocation was closed by chanting *Cantate Domino*, and prayer.

"These were days to be had in grateful remembrance, when the saying of the Pagans of the primitive Christians [was applicable:] 'See how these Christians love one another!' May God grant a restoration of primitive order and practice!"

The Rev. Charles Seabury, the surviving son of the Bishop, writes:

"Bishop Seabury's visitation of his diocese was twice in the year. In the month of June the Convention was held; and when it was adjourned, the bishop kept his seat in the chancel, saying to the clergy, 'If any of the clergy have any particular business to lay before the bishop, or if any of the brethren wish for his counsel or advice, there will be time to attend to it.' Generally there was some matter which required attention. On the next day he set off on his visitation, attended by those of the clergy whose churches he meant to visit.

"The convocation was always held in the fall, generally in the month of October. The bishop left the place of meeting to the clergy; but the time he observed must depend on business, which might alter it one or two weeks, and which he could not avoid. Spiritual affairs, and parochial matters were here taken up. These meetings, like the conventions, were always commenced with public service. In the convention, the clergy preached in rotation, according to the seniority of orders; in the convocation, I do not know what the rule was, or whether there was any. I cannot recollect there having been more than one service. Generally speaking, there was much singing or chanting: for many of the clergy were good masters in this art, and the bishop was particularly fond of it. Usually, the convocation broke up the next day. The bishop generally contrived to have the convocation held in the neighborhood of certain churches which he wished to visit; and as soon as business was over, he sent notice to these churches, at what precise time he would be there."

To the Editor of the Churchman.

Rev. and dear Sir,—

It has been suggested to me that some notice of the late annual meeting of the Alumni of the General Theological Seminary would be interesting to the members of the Association who could not be present, and perhaps to other readers of your journal. May I ask the favour of an insertion of the following *abstract of proceedings*?

I am, your friend and brother,

The Secretary.

The first meeting of the Association was held in the Vestry room of St. Bartholomew's Church, on Wednesday, June 26th, at 7 P. M. There were present Dr. Whittingham, and Messrs. Haight, Hallam, Walter, Hart, Starr, Cornwall, Mead, Kip, Waterman, Cox, Germain, Short, Mallaby, Ten Broeck, Breck, Halsey, Odenheimer, Partridge, and Walton.—Dr. Whittingham was called to the chair and opened the meeting with prayer.

The following resolution was offered by Mr. Haight, and at his suggestion laid upon the table:—

"Whereas, in the opinion of this Association, it is highly important that the Professorship of Pastoral Theology and Pulpit Eloquence, in the General Theological Seminary, should be endowed forthwith; and whereas, this Association have heretofore expressed their readiness to assume the responsibility of making an effort for this purpose whenever the Board of Trustees should judge the same expedient, Therefore, Resolved, that the Board of Trustees be requested to give their sanction to immediate measures on the part of the Associate Alumni for the endowment of the above named Professorship."

The chairman announced the decease of the Rev. Alex. H. Crosby and the Rev. Jas. D. Nicholson; whereupon a committee was appointed to prepare a suitable expression of the sense of the Association on the intelligence.

The Rev. Wm. A. Curtis of Mamaroneck, an Alumnus of the Seminary, united with the Association.

The hour of divine service having arrived, the members adjourned to the Church. Evening prayer was conducted by the Rev. Wm. A. Curtis, assisted in the lessons by the Rev. Abram B. Hart; and the Sermon preached by the Rev. Wm. H. Walter from 2 Cor. iv. pt. 7.: "We have this treasure in earthen vessels."

The Association met on Thursday morning at half past 9 in the Seminary Library; the Rev. Mr. Forbes in the chair, who opened the meeting with prayer.

The following members, not present before, appeared: W. L. Johnson, G. A. Shelton, Finch, Guion, Harris, Peters, Chauncey, Darrow, Williams, Fitch, Ogden, Ashley, Abel Nichols, and Spooner.

The Committee *on neglected dues*, appointed at the last Annual Meeting, reported verbally that the duty assigned them had been discharged.

After the usual balloting the following results were announced: Preacher, (for next year) Rev. Henry J. Morton; Substitute, Rev. Peter S. Chauncey: Essayist, Rev. Samuel Starr; Substitute, Rev. Robert W. Harris.—Officers. President, Rev. Wm. Shelton, D. D.: Vice Presidents, Paul Trapier, Edmund Ballard, Harry Finch, Wm. Lucas, J. M. Guion; R. W. Harris, Treasurer, Dr. Whittingham; Corresponding Secretary, R. B. Van Kleeck; Recording Secretary, A. Ten Broeck; Executive Committee, B. I. Haight, W. L. Johnson, G. A. Shelton, A. B. Hart.

Votes of thanks were passed—to the Rev. the Rector of St. Bartholomew's Church, "for the very kind manner in which he acceded to the request of the Executive Committee for the use of his Church; and to the Rev. Mr. Harris, for the evidence of his affectionate regard," in dedicating to the Alumni his excellent sermon on the death of Rev. A. H. Crosby.

The resolution touching the endowment of the Professorship, was called up, discussed, and again laid upon the table.

The Rev. Alfred Lee, an Alumnus of the Seminary, united with the Association.

Adjourned to half past 5 P. M.

The Association met on Thursday afternoon in St. Peter's Chapel, when Messrs. Munroe and Ogilby, not before present, appeared.

Resolutions were passed expressing a sense of the loss sustained by the Association in the decease of the late Messrs. Crosby and Nicholson—a sincere respect for their memory—and sympathy with their afflicted families.

The duties of the historiographers were more distinctly defined in a report presented by a committee appointed for the purpose, which was adopted.

The term of the present scholar of the Association was continued for another year, "in consideration of loss of time incurred by ill health—his progress having been entirely satisfactory, and the present prospect of his ultimate usefulness affording due encouragement."

The Executive Committee were authorized to nominate *another scholar*, when the state of the funds should permit. The Association having adjourned to meet immediately after the exercises of commencement, the members attended Evening Prayer with the students of the Seminary, conducted by Rev. Dr. Wilson; and after divine service the annexed Essay was read by Rev. Robert B. Croes;—subject, "Be not righteous overmuch." Eccles.

The Association met on Friday after Commencement in the Seminary Library.

Messrs. Lucas, Brown, Cooley, Goddard and Hoppin appeared.

The following gentlemen, who had just received the diploma of the Seminary, united with the Association: Fred. W. Boyd, Caleb Clapp, S. M. Haskins, Edwin N. Lightner, Richard Newton, F. W. J. Pollard, George Sayres, Alfred Stubbs, Isaac H. Tuttle, Andrew Hull, Joseph Hunter, Geo. Sewell Gordon, Thos. J. Wyatt, J. Barnwell Campbell, Wm. S. Bartlett, Thomas C. Pitkin.

The Treasurer reported:—receipts $348 31, balance due him last year $125 42. Expenditures $189 35, balance on hand $33 54.

An interesting letter from the President was read, expressing his regret that calls of duty to his parish prevented his attendance at the annual meeting.

"The Rev. Mr. Forbes communicated the following resolution of the Board of Trustees of the Seminary.

"Resolved, that this Board has heard with much pleasure of the continued disposition of the Alumni of the Seminary to engage as agents for raising the sum requsite for the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence; and cherishing the fullest confidence in the zeal and devotion of the Alumni, hereby recognizes them as Agents accordingly—and earnestly commends their agency to the confidence and liberality of the Church:

"Whereupon it was resolved, that the Associate Alumni do now pledge themselves to use their utmost energy and influence for the immediate endowment of the Professorship of Pastoral Theology and Pulpit Eloquence, in the General Theological Seminary; and that a committee of five be appointed to devise and put into execution the best means for carrying the above object into effect.

"On motion, resolved, that a copy of this resolution be sent to the Board of Trustees.

"Messrs. Forbes, Haight, Harris, Higbee and Halsey were appointed the committee.

"The resolution of Mr. Haight on the same subject was called up, and withdrawn by the mover."

Adjourned.

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY, 1839.

(*Continued from page 99.*)

The Committee to whom was referred the Treasurer's Annual account, presented the following Report, which was accepted:

The Committee to whom was referred the Treasurer's Annual Account, under the 5th Section of Chapter 4th of the Statutes, Respectfully report—That they have examined the Treasurer's account, and have received great satisfaction in the investigation of the same. Your Committee believe that the account does not contain any thing which requires the particular attention or action of this Board. It affords them, however, great pleasure to state the fact, that the yearly deficiency of income to meet the expenses of the past year, has been more than supplied by the liberal hands of those who love the Church.

John Brown,
Samuel Farmar Jarvis,
Hugh Smith.

New York, June 27, 1839.

The Committee on the petition of Mr. Crummel, submitted the following:

The Committee to whom was referred the communication of Mr. Crummel, respectively report—

That having deliberately considered the said petition, they are of opinion that it ought not to be granted, and they accordingly recommend to the Board of Trustees the adoption of the following resolution:

Resolved, That the prayer of the petitioner be not granted.

(Signed,) H. U. Onderdonk,
James Milnor,
Hugh Smith,
Wm. Johnson,
David B. Ogden,
Edward A. Newton.

The Rev. Dr. Hawks moved that the resolution recommended in the report be adopted.

Mr. Huntington moved that the whole subject be re-committed, with instructions to the Committee to report that the matters embraced in the petition of Mr. Crummel are, according to Section 1st of Chapter 7th of the Statutes, referable to the Faculty rather than to this Board—which motion was lost.

Whereupon, the question upon accepting the report, and adopting the resolution therein recommended, was taken up and decided in the affirmative.

The Right Rev. Bishop Doane gave notice that he should on to-morrow ask leave to present to the Board, and to enter upon the minutes, a protest against this decision.

On motion, *Resolved*, That when the Board adjourn, it adjourn to meet at St. Peter's Church, immediately after the Exercises of the Commencement.

The Board adjourned.

Friday, June 28.

The Board met at St. Peter's Church, pursuant to adjournment.

Present.—Right Rev. Bishops H. U. Onderdonk, B. T Onderdonk, Doane and McCoskry.

Rev. Drs. Lyell, Milnor, Wyatt, Jarvis, Berrian, McVickar, Anthon, Smith, Eastburn Bayard—Rev. Messrs. Brown, Pardee, Woart, Forbes, Croes, Harris, Neufville, Higbee—Messrs. Johnson, T. L. Ogden, Harison, Wells, Verplanck.

The minutes of yesterday were read and approved.

The Rev. Dr. Smith, from the Committee on the State of the Seminary, presented the following Report:

The Committee on the general state of the Seminary respectfully report:

That a careful examination of the Seminary buildings, confirms the correctness of the report from the Dean of the Faculty to the Trustees, already read before that body, and referred to this Committee. The representations of the Students, occupying the basement rooms the west wing, as to the extreme coldness in winter, induce the Committee to second the suggestion of the Dean, that the cellar should be ceiled.

In the front rooms of the east building, complaints were made by the Students occupying them, of annoyance from smoke and gas, in consequence of some defect of the flues. In some of the back rooms of the same wing, and also of the other, the walls indicated dampness and slight leaks. The health of the Students requires that these particulars should be promptly attended to.

The Dean has handed to the Committee the following statement of repairs needed, and alluded to in his report to the Trustees, viz:

East Building.

No. 1. Lock out of repair.
6. do. do.
15. Floor broken.
16. Grate do.
20. Grate and floor, kitchen floor, pumps in the yard.

West Building.

Stove in the Chapel needs repairs or renewal.
No. 22. Grate burnt out.
The front basement door broken.

Personal inspection convinced your Committee that these repairs ought to be promptly made.

The fence around the Seminary grounds, is in so decayed and ruinous a state as scarcely to admit of further repair. Portions of it are, from time to time, blown down, and it is doubtful whether it can be much longer made to stand. It is scarcely worthy of further expense for repairs. Your Committee have been advised that a neat and suitable fence, with locust posts, can be put up at an expense of from 1100 to 1200 dollars; and further, that if the sum of $700 should be voted by the Trustees towards the erection of such fence, the sum of $500 may be relied on from residents in the neighborhood. The Committee were favorably impressed by the general cleanliness observed throughout the buildings. The neatness, good order, and evident comfort, indicated by most of the Students' rooms, were especially gratifying. One very marked exception must be noted, in room No. 20, of the east wing, in which the disorder and filthiness observed were a matter alike of surprise and regret.

The neatness and good order of the Library was especially gratifying.

In the eating room and kitchen for the Students, which are under the charge of the Janitor, as well as in his own family apartments, the most gratifying evidences of thorough cleanliness were exhibited.

Nothing pertaining to the habits of the Students, or to the internal discipline of the Seminary, became known to your Committee, requiring present action from this Board.

The Committee respectfully recommend the adoption of the following resolutions:

1. That the repairs immediately necessary, as given in the statement of the Dean, be promptly made.
2. That the cellar of the west wing be ceiled.
3. That an appropriation of $700, toward the erection of a suitable fence around the Seminary grounds, be made, on condition that $500 towards the same object be elsewhere obtained.
4. That the Dean have power to order such minor repairs to locks, doors, &c., as may seem to him absolutely necessary.

All of which is respectfully submitted.

(Signed,) Saml. A. McCoskry,
Hugh Smith,
John Brown,
G. C. Verplanck,
L. P. Bayard.

The resolutions recommended in the report were referred to the Standing Committee, with power to take order.

[TO BE CONTINUED.]

The particularity of the annexed statements, and the weight and fulness of the recommendations attached to it, leave us little to say in its behalf. We cannot, however, commit the appeal to press without giving it our most hearty commendation. The importance of the station, and the facts connected with the history of the Church, make the appeal one of extraordinary interest. We heartily wish it success:

Dear Sir,—Indulge me in submitting to your consideration the brief exhibition which follows, of the present condition, and wants of the Church in Bangor. The undersigned is aware of the frequency of calls upon your benevolence; and would not allow himself to add to their number, were it not that the present case presents unusually strong claims to our Christian sympathy. The interest of the cause which we love to cherish imposes upon him the duty, since the task of soliciting must be performed by some one, or, for want of a comparatively small amount, the beautiful edifice already erected and in use, will be lost, and the only congregation of our order within two thirds of the extensive State of Maine, (distant seventy three miles from the nearest, and more than one hundred and twenty five miles from the two [only] other churches in the State, will inevitably be discouraged and dispersed. He therefore assumes a task, so uncongenial with his feelings, urged by the same imperious sense of obligation which led him to undertake the work of a Missionary in Maine, and with great confidence that the pious liberality of those whom he addresses will not be invoked in vain.

Intending to wait upon you in person, soon, I subscribe with great respect, yours, &c., in the Gospel of Christ,

F. Freeman.

At a meeting of the Vestry of St. John's Church, Bangor, Aug. 10, 1839, it was *unanimously*

Resolved, That it is highly necessary that an immediate and vigorous effort be made to secure to this church the edifice erected for its use; and that, whilst we pledge ourselves that every thing shall be done that can be in this place for the accomplishment of this object, it is expedient that an appeal be made to benevolent friends of our Zion abroad, to aid us in the work.

Resolved, That the following statement of the affairs of St. John's Church, reported by the committee appointed to make the same, is, in all respects, correct; and that it be signed by the several members of this Vestry; also that our rector be respectfully requested to present the wants of the church to the public in such way as he may judge expedient.

STATEMENT.

Towards the erection of the edifice, about $10,000 was *paid* by friends of the Church in this place, (Bangor;) but, in consequence of unforeseen and disastrous reverses in the business and fiscal concerns of the country, which fell with peculiar severity upon this city, the building failed to become the property of the parish, to the great grief and disappointment of many, and passed from the company who undertook its erection for the parish, into other hands. The prospects of the church, notwithstanding every effort to retrieve its cirumstances, seemed for a long time to be hopeless. Another and final attempt has recently been made under the ministry of our present rector; and, though opportunity for action has been brief, we have rejoiced to see the edifice rescued from the fate which seemed inevitable, and placed again within our reach, if we can be aided in our views by the benevolent abroad. The edifice is now held by trustees, appointed by several gentlemen who assumed the responsibility of the purchase, with the hope and expectation of some immediate arrangement for their relief.—The sum for which the responsibility has been thus assumed, is about $7500; add to this, insurance, and repairs which have put the house in perfect order,—about $300 more,—and the amount is $7800. Arrangements are made to meet this sum in part: pews have been taken and payment secured to the amount of $3194; the Ladies' Society have loaned to the trustees, towards the purchase, $750,—the whole amount which their benevolent industry had accumulated, and which they had hoped to appropriate to the purchase of an organ, communion furniture, &c.; and individuals who may be depended on have engaged to take pews to the amount of $591 more: so that the debt still due may be considered as reduced to about $3353. A considerable part of this, it may be confidently expected, will be met by sale of the remaining pews; but, unless assistance come from some other quarter also, the enterprise will not succeed, and the title will fail to vest in the parish.

The Vestry and friends of the church in this place feel the fullest confidence that if the relief now needed can be had from abroad, the prospect of increase in the members of the parish is encouraging, and that the permanency of our worship will be established in this city. They regard the amount of incumbrance upon the property as the only serious obstacle in the way of complete success. Those who could be expected to feel an interest in the cause in this place, have already made all exertions to aid in this object that could be reasonably required of them; and they feel resolved to do every thing further for the maintenance of our order and worship which lies in their power. They feel that they have done their duty; and, with the fullest confidence in the goodness of their cause, make this appeal to the benevolent abroad, hoping that the time may soon come when they shall be able to repay to the cause of the church in other places the debt of gratitude which the present aid may be the means of laying them under.

A true copy. Attest, F. F. French,
Secretary *pro tem.* of the Vestry.

We, the Wardens and Vestry, cheerfully subscribe to the aforesaid statement.

A. B. Converse, } *Wardens.*
J. B. Hill,
Jonathan Young, }
James Jenkins, } *Vestrymen.*
Hayward Pierce, }
George R. Smith, }

We, the Trustees above named, have examined the foregoing statement, and hereby signify our approval of the same.

Joseph Bryant,
J. Jenkins.

The subscribers, members of the Standing Committee of the Diocese of Maine, have perfect confidence in the correctness of the within statement, and believe that the securing to the parish of St. John's Church the edifice recently erected for them at Bangor is highly important, not only to that parish, but to the general prosperity of the Church in Maine. They therefore earnestly solicit for it the aid of the benevolent friends of the Church.

Joel Clap,
J. W. French,
Robert H. Gardiner,
Aug. 13, 1839. J. Merrill.

The undersigned has full confidence in the correctness of the above statement; and hereby most cordially recommends the state of St. John's Church in Bangor, and their application for aid, by their Rector, the Rev. Mr. Freeman, to the pious liberality of the friends of the Protestant Episcopal Church.

Alex. V. Griswold.

Boston, Aug. 15, 1839.

The subscriber, from personal knowledge, begs leave to represent, that the present state of the Church in Bangor, Maine, is such, as if generally known, would excite the deepest interest among Churchmen. This position is one of the most prominent of any in the New England States, from which to extend the knowledge of the doctrines, the discipline, and worship of our Church; and were it once firmly occupied, its influence would be widely and powerfully felt. The few Episcopalians there, have labored faithfully and perseveringly to accomplish this object, and have contributed towards it much beyond what could reasonably have been expected of them. They have, therefore, well merited, and should receive, the sympathy and the effective aid of the friends of the Church, in other and more favored sections of the country. In reference to this object an application is about to be made in this city, by the Rev. Mr. Freeman, the Missionary at Bangor. The statements he will make are worthy of every confidence as to their accuracy, and are such, as it is sincerely hoped will produce a liberal response from the Churchmen of New York.

Jonathan M. Wainwright.

New York, Sept. 3d, 1839.

I cordially concur in the recommendation given by my friend, the Rev. Dr. Wainwright, of the object in which Mr. Freemen is engaged, as one eminently meriting the generous contributions of Episcopalians.

James Milnor,
Rector of St. George's Church.

Sept. 3d, 1839.

From the statements made to me by the Rev. Mr. Freeman, and the documents in his hands in relation to the Church in Bangor, I am persuaded that the object of his mission is entitled to a share of the generous contributions of the Churchmen of New York.

Henry Anthon.

Sept. 3d, 1839.

I commend the object of Mr. Freeman's application to the favorable attention of the friends of our church; considering it to be one of peculiar interest and importance.

Manton Eastburn.

Sept, 4th, 1839.

I very cordially concur in the above recommendation, and commend the object to the Episcopal community.

Wm. Berrian.

Episcopal Visitation.—Bishop Onderdonk's appointments for visitation have been altered by additional appointments for *Malone, Potsdam*, and *Troy*.

☞ **The notice on our last page of Mrs. Henderson, taken from the Episcopal Recorder, was designed for an earlier insertion in our paper, which we are sorry it has not received.**

From the Episcopal Recorder.

A caution to Episcopalians, and particularly to Episcopal clergymen, against a great impostor.

A man about sixty years of age, rather short, dressed more after the fashion of a Friend, than perhaps anything else, and of a very respectable *exterior*, is now going through this section of the country, (Philadelphia and Bucks counties,) soliciting aid from Episcopalians, in order, as he says, to remove his family from the west, where he has been unfortunate in business, to this part of the country, or, as his story sometimes runs, that he is an old English farmer, and is desirous to raise funds to take his family back to England. He gives himself out as an Episcopalian, and when conversing with Episcopalians, says he would never ask aid from any one else, &c.

Now this *Episcopalian*, on the evidence of a man—a worthy man in and near Philadelphia, was here about two or three years since, once in the character of a Friend, and again in that of his present profession; indeed facts declare that he is anything or nothing, as best suits his wicked designs. He has the signature of Bishop Onderdonk, recommending him to the liberality of Churchmen, which fact was made known to the Bishop, who denied ever having given it.

He has likewise the names of several Episcopal clergymen, some of which he may have forged as he did the bishop's. But I am sorry to say, his respectable appearance and papers have deceived at least some. One instance may suffice. A clergyman in Philadelphia county gave him his name, with some money, together with the names of all his wealthy parishioners, who liberally aided him, without the least hesitation, because their pastor's name was down in his book, testifying that he was worthy of their charity.

This man is undoubtedly one of the greatest impostors in the country. Let the above put Episcopalians on their guard, and caution the clergy against *too readily* giving their names and those of their parishioners to a *stranger*, lest it prove to be a *false liberality* on their part, as has, to my knowledge, been several times the case in the present instance.

August 26, 1839. An Eye-witness.

☞ Other religious papers in other sections of the country would do well to give the above an insertion, lest they or their friends receive a like *visitation*.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifteenth Sunday after Trinity, Sept. 8, *Schenectady*, institution A. M., confirmation P. M. Tuesday, 10, Marlborough, *Ulster county*, consecration A. M., confirmation P. M. 11, Walden, *Orange county*, ordination A. M., confirmation P. M. Friday, 13, Phillipstown, *Putnam county*, ordination A. M., confirmation P. M.

Sixteenth Sunday after Trinity, Sept. 15, St. Mary's Church, *New York*.

Seventeenth Sunday after Trinity, September 22, Astoria, *Queen's county*, institution A. M., confirmation P. M.

Festival of St. Luke the Evangelist, Friday, October 18, Malone, *Franklin county*, ordination A. M., confirmation P. M.

Twenty-first Sunday after Trinity, October 20, Potsdam, *St. Lawrence county*, ordination A. M., confirmation P. M.

Twenty-second Sunday after Trinity, October 27, *Troy*. A. M., Christ Church, ordination; P. M., St. Paul's Church, confirmation.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above-named parishes as are vacant.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

***St. Lawrence county.* Tuesday, August 13, confirmed 18 in St. John's Church, Ogdensburgh.**

Wednesday, August 14, for the parish of St. Luke's Church, in a church at Lisbon, belonging to no particular denomination, confirmed 7.

Friday, August 16, in the Methodist Chapel, Norfolk, confirmed 6.

Saturday, August 17, in Trinity Church, Potsdam, confirmed 15.

Twelfth Sunday after Trinity, August 18, for the parish of Grace Church, Canton, in a church belonging to different denominations, confirmed 4.

***Franklin county.* Friday, August 23, for the parish of St. Mark's Church, Malone, in the Presbyterian Church, confirmed 3.**

***Clinton county.* Thirteenth Sunday after Trinity, August 25, in Trinity Church, Plattsburgh, confirmed 12.**

The Rev. Sturges Gilbert, of the Diocese of Massachusetts, Presbyter, and the Rev. Alexander H. Cull, and the Rev. Alvin K. Putnam, Deacons, of the Diocese of Vermont, having respectively moved into this Diocese, with letters of dismission, and been here received, have changed, accordingly, their canonical residence.

The Rev. Mr. Gilbert is Rector of St. Peter's Church, Hobart, Delaware county; the Rev. Mr. Cull, Missionary at Malone, Franklin county; and the Rev. Mr. Putnam, Minister of Trinity Church, Potsdam, St. Lawrence county.

It is our melancholy duty to record the decease of the Right Rev. Nathaniel Bowen, D. D., the Bishop of our Church in South Carolina. Dr. Bowen was formerly rector of Grace Church in this city, where the remembrance of his services is still affectionately cherished. In 1818, he succeeded the lamented Bishop Dehon, in the episcopate of South Carolina; and, though of late years in feeble health, continued, to the time of his last illness, to discharge the duties of his exalted station with such fidelity and ability as secured for him the respect and affection of his diocese. His loss will be severely felt, but we find comfort in the reflection that he has gone to his reward. We have been furnished with no particulars in regard to the closing scene of his life; and shall be obliged to any correspondent who will communicate these to our readers, in connexion with such other information in regard to the labors and character of the late venerable prelate as may form a brief tribute to his memory, and incite others to the imitation of his Christian virtues.

Since writing the above we have been apprized of the death of the Rev. Abraham Kaufman, assistant minister of St. Phillip's Church, Charleston. Mr. Kaufman was a young clergyman of uncommon abilities which gave great promise of long and eminent usefulness to the Church.

The Gospel Messenger also contains an obituary notice of another faithful and devoted pastor, the Rev. William Lucas of Auburn, which we had intended to insert in our paper of this week.

It has pleased divine Providence also to visit with affliction a beloved brother of our city, and one whose position gives him an interesting relation to our whole communion. The Rev. Dr. Turner, of the General Theological Seminary, has been called to the severest of trials by the demise of his amiable consort. Mrs. Turner was a grand-daughter of the late Rev. Dr. Bowden, of this city, and was eminent for the Christian consistency of her character, and for all the excellencies which most adorn the relations of life which she filled.

CALENDAR.

SEPTEMBER.

8. 15th Sunday after Trinity.
15. 16th Sunday after Trinity.
18. } Ember Day.
20. } Ember Day.
21. } Ember Day, and St. Matthew.
22. 17th Sunday after Trinity.
29. 18th Sunday after Trinity.

NOTICES.

The Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York, will meet at the Sunday School Room of St. Sohn's Chapel, on Wednesday Evening next, at holf past 7 o'clock,

G. G. Van Wagenen,
Sept, 6, 1839. *Recording Secretary.*

NEW YORK CONVENTION.

The next annual Convention of the Diocese of New York will be held on Thursday, the third day of October next, at 10 o'clock in the morning.

By order of the Bishop,
Benjamin I. Haight, Acting Secretary.

The Utica Gospel Messenger will please copy the above notice. Aug. 24—5t.

The Church of the Annunciation will be re-opened to-morrow, Sept. 8th.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 21st of August, ult., has received the following contributions, viz.

From the Rev J L Harrison, rector of Christ church, Greensburgh, Penn. subject to the order of Bishop Chase, and applicable to Jubilee College, $10. By the hands of Frederick H Stimpson, Esq, agent in Boston, received from St Ann's church, Lowell, Mass, through the Rev Mr Edson, rector, $50. Weekly offerings from Trinity church, Portsmouth, Va, by the hands of the Rev John H Wingfield, rector, $30. From a lady for domestic missions, $1. By the hands of the Rev F J Goodwin, rector of St George's church, Flushing, L I, received from the Female Missionary Society, one-half of $31. $15 50. By the hands of Mr J A Hoyt, received from J W Davis, of Pike Farm, Pike co, Missouri, for missions in Missouri, $20. Received from St Luke's church, Glastenbury, Conn, through the Rev W B Ashley, rector, for missions in the West, $12 57. Total, $139 07.

Sept. 4, 1839. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Received from E S Wilkinson, Esq, treasurer, one-half of contribution from St Paul's church, Pawtucket, R I, $23. Received contribution from Rev J J Robertson, D D, towards building a church at Cape Palmas, by the hands of E Platt, Esq, $50. Received from Rev J L Harrison, rector, from parish of Christ church, Greensburg, for Africa, $5. Remitted by George Rowland, Esq, of Norfolk, Va, weekly offerings of Trinity church, Portsmouth, Va, per Rev John H Wingfield, for African mission, $30. Received by the hands of Rev F J Goodwin, rector, from the Female Missionary Society of St George's Church, Flushing, L I, one-half of $31 for missions in general, $15 50. Total, $123 50.

Charles J. Aldis, Treasurer,
Sept. 3, 1839. Bank of America.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—

Received from an Episcopalian, by the hands of Mr Floyd Smith, $9. From the society for systematic charity in the Protestant Episcopal Church of Petersburgh, Va, by M McFarland, Esq, for the purchase of bibles and Prayer-books, $27 30. Total, $36 30.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—

Collection in the Sunday school of Christ's church, Middletown, Conn, by Mr Frederick Sill, $4. From an Episcopalian, by the hands of Mr Floyd Smith, $6. From the society for systematic charity in the Protestant Episcopal Church of Petersburgh, Va, by M McFarland, Esq, for the purchase of tracts, $12 30. Total, $22 30.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by
Thomas C Butler, agent

Where may be had the society's tracts.

UNION DEPOSITORY.

28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending Sept. 5, from the following persons, viz.

Rev George Boyd, Philadelphia; Rev J Bayley, Owego, with remit; Rev A Guion, Piqua, Ohio, with remit; Miss H G Gibbs, Middletown, Del, with remit; Rt Rev P Chace, Robin's Nest, Ill; Rev M P Parks, Norfolk, Va; Rev C G Acly, Seneca Falls.

Packages forwarded by the Episc. S. S. Union, during the week ending Sept. 5.

To Rev J Bayley, Owego, N Y, care of Messrs Slason & Williams, 1 package sent to Robinson, Pratt & Co; to Rev George Boyd, care of Messrs Kester & Stiles, Philadelphia, 1 package per Union Line; to Thomas Latimer, Philadelphia, 1 package per Union Line; to Charles Stimpson, jun, Boston, 1 package per Hamden's express; to Rev W C Mead, D D, Norwalk, Conn, 1 package, sent to Atwill's music saloon; to Rev W F Walker, Troy, 1 package per Troy towboat; to Rev P J Babbitt, Erie, Penn, 1 package, sent to N B Smith & Co's; to Mrs E D Y Williams, Norwich, Conn, 1 package, sent to American Hotel; to Rev W F Walker, Troy, 1 package delivered P Catlin, Esq.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—viz

From St. Paul's Church, Sing Sing, Rev. J. N. Mead Rector, Collections, $32; from St. Paul's Church, Lewiston, Niagara county, Western New York, $10 for Missionary Fund; from Female Missionary Society, St. George's Church, Flushing, L. I., Rev. T. I. Goodwin, rector, $100 for Education and Missionary Fund Total, $142.

C. N. S. Rowland, Treasurer, 55 Water st.
Sept. 4, 1839.

TRINITY CHURCH, NANTUCKET, MASS.

The CONSECRATION of this church will take place on Wednesday the 18th of September inst.

The Right Reverend Bishop Griswold, D. D. will be accompanied to the island by several of his clergy, and by some from other sections of the Church, so that the occasion promises to be an highly interesting one.

An invitation is hereby generally extended to the clergy and laity, who would wish to be present; and arrangements are also made to enable them to go and return without the usual delay of passing a night on the road.

Those from Boston will leave the city on Tuesday morning (the 17th) at 8 o'clock precisely, by the railroad cars, via. Taunton, and proceed from thence to New Bedford; those from New York will take the Providence boat on the Monday afternoon (the 16th) and landing early the next morning at Newport, R. I., will reach New Bedford by stage, in time to accompany the rest of the party in the steamboat Telegraph, to Nantucket.

The clergy will be able to return to their respective homes, without any uncertainty, in sufficient time for the following Sunday, by leaving, the island on the Friday morning.

Further information may be obtained by applying at the office of the "Churchman," New York; to Mr. Charles Stimpson, Jr., and Mr. James B. Dow, office of the "Christian Witness," Boston, or to either of us, individually, with whom the names of all who intend to go should previously be left.

James W. Andrews, }
J. H. Jewett, } Committee of
John R. Parker, } arrangements.
Ferdinand E. White. }

Boston, Sept. 2. 1839.

MRS. MULLIGAN, & MISS ROBERTS, Boarding and Day School for Young Ladies, (No. 43 Walker street,) will open on Wednesday, the 11th inst.

Sept 7. 3t

PORTSMOUTH, VA. presents one of the best fields for a good select classical school with which the writer of this communication is acquainted. There is nothing of the kind in this town, which contains a population of more than five thousand inhabitants; among whom is as large a proportion of children as can be found in any other place in the United States. There are two schools here in which the classics are taught; but they are of a promiscuous character; and many parents, unwilling to send their children to such, are compelled to send them to Norfolk, or some other place, at a vast increase of expense. There are more of such children here, thus sent abroad than would make up two select schools, of twenty or twenty-five scholars each: for whom parents would be willing to pay from fifty to seventy-five dollars tuition per annum. The object of this notice is to let these facts be known, that some competent teacher may be induced to come and occupy this situation. To succeed he must be a man of independence of character, and possessed of the qualifications and means to sustain him under any circumstances. It is desirable that he should be a pious man; certainly, of the strictest morality; and the minister would prefer that he should be a member of the Episcopal Church, and a communicant. Will some such person come, and make trial of this situation? The next fall would be a most favorable opportunity to commence such an undertaking.

August 31, 1839. 4t A Parent.

THE Grammar School of the University will re-open on the first Monday of September. For admission apply at No. 1, University Buildings, between 8 and 11 A. M. where circulars can be procured.

J. Leckie, Master in the Classical department; C. H. Edgar, Master in the Mathematical do; James Sexton, Master in Commercial do; L. H. Hobby, Master in Juvenile do.

All the Assistants of the last year remain in the several departments. C. Mason, Rector.

August 31, 1839. 2w

ORGAN FOR SALE.—A fine toned parlor organ in mahogany case, suitable for a small Church, to be seen at 50 Canal street. Aug. 31, 1839.

THE Rev. Hiram Adams' Select School for Boys will open on the first Monday in September, in Ulster Village, Ulster county. Two boys could be received if application be made soon.

August 17, 1839. tf.

A Gentleman residing in the parish of Rapides, La., wishes to procure an instructress, qualified to teach the following branches of instruction in his family:—Reading, writing, spelling, composition, grammar, elementary geography, universal and ancient geography, arithmetic, ancient and modern history, rhetoric, logic, natural philosophy, euclid, algebra, astronomy, moral and intellectual philosophy, elements of criticism, chemistry and botany, Latin, French, drawing, painting in oil, music on the piano forte. Aug. 31, 1839. 2t*

AN ORGANIST wants a situation in one of the Episcopal Churches in New York or Brooklyn. Small compensation only required. Please address box 141, B. P. office.

Aug. 24. 3t.

WANTED, as tutor for a private class of boys, to be located in Burlington, N. J., a gentleman who can bring unquestionable testimonials as to piety, and high classical, and mathematical attainments. An Episcopalian is desired. This situation will be an eligible one, as the number of pupils will be limited. Early application is desirable. Address Mrs. Eliza H. Emory, Baltimore Md., till 1st of September, afterwards at Burlington, N. J.

Aug. 24. 4t.

ORGANS.—George Jardine, *Organ Builder*, 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.

N. B. The gold medal of the American Institute awarded to G. J. for the best instruments, both at the fairs of 1837 and 1838.

June 26. 1 in 2w—6m

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

CIRCULAR of the Flushing Institute for the Education of Young Ladies. Rev. J. F. Schroeder, D. D., Rector.

This seminary, to be opened on the first day of October next, will offer many peculiar advantages for establishing the health, maturing the moral and intellectual discipline, and promoting the present happiness and eternal welfare of such young ladies as may be admitted members of the institute. In all its plans a careful reference has been had to the experience of the best schools in Europe and our own country. Its charges for board and tuition are moderate; and no pains will be spared to render it in all respects what the most affectionate and solicitous parent or guardian can desire. An earnest wish to afford *his own* daughters the best opportunities to cultivate their minds and form their characters, is a pledge to those who may confide *their children or wards* to the rector of this institute, that *these also* will partake of every benefit that his observation and experience may enable him to provide.

Plan.—The inmates of the institute will form a Christian family, over which the rector, aided by capable assistants, will preside,—entering as far as possible into the feelings of all the household, and striving by every means to furnish them with a liberal education; to foster in them, more especially, the domestic virtues; and to fit them, from the influence of the purest motives of religion, to be themselves wise, virtuous, and happy, and to be prepared to make others partakers of the same blessedness.

Buildings and Grounds.—The spacious buildings, and the ample pleasure grounds, comprising six acres of land, are well and favorably known, being the same that were for several years occupied by the seminary of the Rev. Dr. Muhlenberg, until the time of his removal to St. Paul's College, two miles distant. They are within the limits of the town of Flushing, seven miles from the city of New York, and admirably situated on an eminence commanding a delightful and extensive land and water prospect, and possessing all those advantages which have so justly rendered the neighborhood a favorite place of permanent retirement from the city, or of occasional resort for recreation. The principal building is an attractive edifice, after the best classic models, and is three stories high, with a basement. It presents a front of one hundred and eleven feet; and it is supported by a row of Doric columns. The apartments required for all the purposes of the institute are convenient and airy; the saloon for recreation is about sixty feet in length; the out buildings are numerous, the grounds are ornamented with trees and shrubbery, and arrangements are in progress to afford the pupils the best opportunity to become practically acquainted with floral horticulture, and botany in general.

Intellectual Department.—The full course of study embraces every branch of a thorough English and classical education not incompatible with the female character nor calculated to produce pedantry. It will be conducted by the rector, with the aid of a number of able and experienced teachers. A presiding governess and a French governess, as well as several other instructresses will reside in the building; and arrangements have been made to secure the services of eminent lecturers and masters in the city and neighborhood of New York, in the various useful and ornamental branches of the prescribed course of study. The teachers are required to aid and encourage the pupils in preparing their lessons, and to render their residence in the institute not only profitable but agreeable

Moral Department.—To the moral and religious instruction of the pupils the rector will devote his personal and particular attention; so that while the mind of any one of them is replenished with useful and ornamental knowledge, and her manners cultivated and refined, the best sensibilities of the heart will not be neglected. The chapel attached to the institute will be open every day for morning and evening prayer, according to the forms of the Protestant Episcopal Church. As a presbyter of this Church, the rector of the institute is free to avow his ardent attachment to the Church's doctrines and worship, and to let it be distinctly understood that the spirit of her forms will be assiduously cherished; and such instruction will be given in sacred knowledge and practical piety as to render religion both attractive and interesting, to associate sound education with Christian principles, and to fit the pupil, instead of merely shining in the gay circles of this world, to be accounted worthy, after a useful and happy life on earth, of a place among the glorious society of heaven. *The education of the socialsympathies and moral feelings*, is a subject of primary importance in our course. By a due regard to this many women of rare intellectual acquirements, now unhappy in their domestic relations, might have been eminent examples of whatever can give a grace to life, or hallow by the sacred emotions and benign influences of the Gospel.

Physical Department.—The mind of no pupil in the institute will be educated at the expense of the body. A variety of alluring exercises will be introduced, calculated to impart ease and gracefulness, and produce agility and vigor. Particular arrangements will be made in an appropriate part of the grounds, for the practice of archery; and the saloon will be devoted to innocent and entertaining games and sports combining healthful bodily exertion with mental relaxation and amusement during leisure hours.

Domestic Arrangements.—The spacious dormitories under the charge of a well-qualified matron, will be divided into alcoves, each alcove to be in general assigned to but one pupil; so that instead of the usual and very objectionable custom in boarding-schools, of dressing undressing, and washing *in common*, a delicacy and neatness will thus be insured which are believed to be essential to [illegible]. Suitable instruction will be afforded by the matron, in the arranging and care of wardrobes, and in several branches of household duty, a knowledge which is deemed essential to such as may be called to take part in conducting or superintending the concerns of a family.

Terms.—The academical year is divided into two terms or sessions, and each session into two quarters. The *first session* will commence on Tuesday, the 1st day of October, and continue for twenty-one weeks when there will be a *winter vacation* of a few days. The *second session* will commence on the second Tuesday in March next, and continue for twenty-one weeks, to the following August, when a *summer vacation* will take place. The summer vacation will end, every year, on the day before the 1st Tuesday in October. Suitable measures will be taken to accommodate with board, at a moderate price, any of the pupils who may desire to spend the whole, or any part of the vacation at the institute; and parents who reside in cities, especially those in the southern section of the country, will find it agreeable to be with their children at Flushing at least during a portion of the summer, and improve the many favorable opportunities which it offers for rural recreation and rational enjoyment.

Expenses.—Board and tuition, $150 for each session of twenty-one weeks, payable in advance. No pupil will be taken for a less period than one term. *Extra charges* per quarter are as follows:—For any modern language, $8; any ancient language, $6; drawing and painting, $10; ornamental needlework, $8; music on the piano, $20; the guitar, 10; the harp, $25; singing, $10; and the ordinary charge for the use of the musical instruments.

Books and stationary will be furnished with the consent of parents or guardians, at the usual retail prices in New York. Fuel for the winter, $4; washing $6 per quarter.

N. B. An abatement will be made, in the case of the younger pupils while in the preparatory studies, the charge being $125 per term.

Requisites.—Each pupil must be provided with bed and bedding, towels, napkins, and ring, fork and spoons. Her apparel must be marked with her name and number. She is also to have her own Bible and Prayer-book. If preferred by the parents or guardians, any or all of these requisites will be furnished at a moderate charge.

N. B. To parents and guardians who prefer paying at once a stipulated sum, for all expenses, *including extra charges of every description*, the amount is $160 per term, for the preparatory course of English and French studies; for the higher English course, with music on the Piano, Organ, Guitar or Harp, and with Ornamental Needlework, or Drawing and Painting, $210; for the French and English course, with the same, $230; and for the Classical course, with music and modern languages, and literature, $270. In all cases, where preferred by parents and guardians, the pupil, on entering the Institute, will be provided with the necessary outfit of bed and bedding, towels, napkins, ring, fork, spoons, &c., for $30. By this arrangement, there will be no bill of extras, and no expense in addition to the stipulated sum.

For further particulars, address, by mail, the Rev. J. F. Schroeder, D. D., New York. After September 15 all letters are to be addressed to him at Flushing.

☞ The institute may be visited daily, both by water and by land. A steamboat plies to Flushing twice every day from the foot of Fulton-street, New York; and there are public coaches also that run twice a day over a good road from 21 Peck slip. Excellent ferry-boats are continually passing between Grand-st. and Williamsburg, throughout the day and evening.

New York, Aug. 24. 1m.

OXFORD THEOLOGY.—Contents of the five numbers already published:—*Tracts for the Times.*—No. 1 Thoughts on the Ministerial Commission; 2 The Catholic Church; 3 On Alterations in the Liturgy, The Burial Service, The Principle of Unity; 4 Adherence to the Apostolical Succession the safest course, On Alterations in the Prayer-book; 5 On the Nature and Constitution of the Church of Christ; 6 The Present Obligation of Primitive Practice, A Sin of the Church; 7 The Episcopal Church Apostolical; 8 The Gospel a Law of Liberty, Church Reform; 9 On shortening the Church Services, Sunday Lessons; 10 Head of a Week-day Lecture; 11 The Visible Church—Letter I and II; 12 Bishops, Priests and Deacons; 13 Sunday Lessons, The Principle of Selection; 14 The Ember Days; 15 On the Apostolical Succession in the English Church; 16 Advent; 17 The Ministerial Commission a Trust from Christ, &c.; 18 Thoughts on the Benefits of the System of Fasting enjoined by our Church; 19 On Arguing concerning the Apostolical Succession, On Reluctance to confess the Apostolical Succession; 20 The Visible Church—Letter III; 21 Mortification of the Flesh, a Scripture Duty; 22 The Athanasian Creed; 23 The Faith and Obedience of Churchmen the Strength of the Church; 24 The Scripture View of the Apostolic Commission. Aug 31, 1839.

ST. LUKE'S FEMALE SCHOOL.—(No. 374 Hudson street, corner of Grove.)—The fall quarter of this Institution will commence on Monday, September 2d. The members of school are requested to assemble on the previous Saturday to select and regulate their desks. Applications for admission may be made at the school on Saturday or Monday.

N. B. A Stage will be chartered to run from the lower part of Broadway, through Bleecker street, to the school, for the convenience of pupils residing at a distance.

Thomas P. Dolbear, Principal.

August 31, 1839. 2t

From the Episcopal Recorder.

ELIZA H. HENDERSON.

Died, at Newark, N. J., Wednesday evening, July 10th, 1839, Eliza H., wife of Rev. M. H. Henderson, aged 29 years.

It is wonderful to many that those friends can afterwards speak familiarly of them, or open to others the depths of their bereavement: and in truth, it is only a Christian who mourns a Christian's loss that may with reason reveal his grief. Nature unrenewed loves to veil its sorrows, and shrinks sensitively even from the touch of sympathy; but nature changed, renovated, born again, sorrows indeed, but not without hope; and when it knows that in death Christ was victorious, loves to proclaim the riches of his grace to the children of men.—The humble believer in Jesus feels like other men, but the arrow that wounds him, is pointed with love, not barbed with despair; to him as to others the ways of God are painful and mysterious, but they have healing in their wings; and when the outburst of anguished nature is over, the sufferer longs to speak to others of the faith which triumphed over the grave, and left behind the glorious testimony of death swallowed up in victory. What is thus his inclination becomes also his duty. When he thanks his God for all his servants departed this life in his faith and fear, he thanks him for the example they have left us; and how then can he withhold that example from doing its blessed work? When with choking, yet meek submission, he prays "Thy will be done," he pledges himself to further that will; and how so nobly advance it, as by exhibiting the effects of religion in the holy life and triumphant death of a pious Christian? In very truth, the blood of the martyrs, the lives and deaths of saints on earth, are Christ's property, not to be hid in a napkin, but *used* for the glory of God and the salvation of men.

The history of the devoted Christian, whose death occasions this communication, is a beautiful exhibition of the power of religion. Piety did not twine round her heart from her childhood. The hand which sowed the first seed of divine truth, with the soft tenderness of a mother's love, was taken from her early in life; and she was sent far from home, and with scarce a relative, to receive her education in one of our most fashionable cities. Interesting in appearance, accomplished, with a cultivated intellect, caressed and indulged, and naturally inclined to gayety and company, the grace of God marked her for better things, and under the ministrations of the "sainted Bedell," led her to renounce the pomps and vanities of a world so tempting, and give herself to the service of her Saviour. The same circumstances which impeded her entrance on this course, opposed also her continuance in it. She chose her lot when only sixteen, and many peculiarities in her situation rendered it hard to retain her position. But she had given herself to God, and what she found to do, she did with all her might. In the Sunday school of St. Andrews, the many charitable societies attached to that church, and in the active promotion of her Saviour's kingdom by every means in her power, her life until her marriage was spent; and during that period she was under the special guidance of Dr. Bedell, who loved her with fatherly affection and was her adviser in all her actions. On her marriage in 1830, she removed to her husband's present residence.—The time since elapsed, has only shown the more her loveliness and piety. Her mind was strikingly feminine. Given up to the welfare of her husband, affectionate to her children to a fault, as a sister faithful and loving: a friend, the warmth and tenacity of whose affection could not be shaken; the mother of her servants; to the poor, kind and charitable; to all who had shown her kindness, grateful in the extreme; with strangers affable but retiring, presenting in the words of one who saw her but twice, "a loveliness of character which could not be mistaken, and which certainly was never more markedly expressed in any countenance;" and in her whole demeanor displaying that artlessness and purity, which is the most bewitching feature in woman's nature; this was her true character: not the panegyric of a relative, but the conviction of one altogether unallied to her, who knew her well, and therefore loved her dearly. As was the woman, so the Christian. She was ardent and zealous, but shrinking and unobtrusive. In all her religion, she strove to be simple and practical. Her knowledge on religious subjects was not varied, but she knew her Bible thoroughly. She scarcely used any other religious books than her Bible and Prayer-book: when she did she selected them for the warmth of their piety and their practical character. The writings of Thomas A Kempis, Bickersteth, and such men; the sermons of her beloved Dr. Bedell, with a few other little works, formed her religious library: but most and frequentest of all, she read her Bible. On Sundays she read no other book; often saying that when she read any thing else on that day, however religious, she could not help fancying herself to be doing wrong. She strove with success to surround herself with pious servants, and they who recollect the notice taken in our Church Journals of the death of her two boys about ten months since, may now see how they, under God, were brought up at the ages of four and seven, to be truly and beautifully religious, and in the agonies of death to be calm and resigned. A pious and a praying mother can do almost any thing in the formation of her children's character.

But it is time to turn from her life to the contemplation of her triumphant death. Her illness at first gave no alarm, and it was not until more than a week elapsed that it was even serious. On Sunday the 7th inst. her physician for the first time thought her dangerous; and when thus informed by her husband, in answer to her inquiry, she immediately directed his attention to her wedding ring; "those solemn words," she said, her mind evidently busy with the associations it recalled; being asked what words she meant, "till death do us part," was her reply, and then taking the ring from her finger she gave it him, thus affectingly intimating her entire relinquishment of every earthly hope and joy. Previous to the arrival of the doctor, she herself believed her death approaching, and in this belief had called her husband to her bedside, and told him her wishes in relation to his future conduct; she reviewed the whole course of their life together: noticed particularly every little incident in which their opinions or wishes differed, and begged his forgiveness for every thing in her conduct which she thought needed it. She sent also for her sister and several of her friends: her children she committed to her sister's care, thanking her warmly for her kindness to her; telling her that she had been "a good sister to her," and charging her not to let her children forget her. All who had been kind to her, she thanked; to all who had injured her, she sent her forgiveness, whilst her particular friends she especially remembered. One who lacked nothing but the "one thing," she besought, after thanking him for his kindness, to turn to Christ and serve him; another, who had lately commenced a Christian course, she begged earnestly to "press forward, strive, agonize, as Dr. Bedell used to say, wrestle," were her emphatic words. "How often," she added, "have I thought on that word agonize!" In the same strain did she address all, pressing religion upon them and telling them that nothing but this could give them peace at the last. This composed demeanor she never lost; her mind seemed bent on heavenly things, and when reference was made to any thing else, she would beg them not to speak to her of such: spending her time either in taking leave of her friends by words or message, or in hearing Scripture and prayer. To every one she gave advice. To her husband she said, "Dear love, be prudent, preach the Gospel, and God will bless you." And when she saw that the feelings of her friends could not be controlled, "It grieves me to see you so overcome: and it is a hard thing to die, but yet I do not think I want to stay with you; I have a desire—I have a *desire*," she repeated with holy emphasis, "to depart and be with Christ, which is far better." "I know," she said again, "that my Redeemer liveth, but pray for me—pray for me that my faith fail not." And then lifting up her eyes to heaven, she cried, "Lord! increase my faith!" repeating with a tone and gesture which none can ever forget, "*Lord!* increase my faith!" Her fear was that she might not be patient in her sufferings, which at times were intense, so much so that at one time she said to her physician, "O doctor! you have no idea what *agonies* I suffer!" but adding immediately. "It is all right; it is all for Christ, and it is all right." This patience she longed to retain, begging her attendants to pray for her that she might be patient, "patient as my Saviour was patient." But in fact her patience and resignation were wonderful. "Once," she said, "I wished that God's will would bow to mine, but now I see that mine should be governed by his: that, after all, is true happiness." At another time she remarked, "when my dear boys were taken, I could not see why it was, but now I see through it all." That her sufferings might be so great as to cause her weak nature to waver in its confidence was her only fear, but on suggestion of God's promise, "My grace is sufficient for thee," it all seemed to vanish, and with deep emotion she repeated the words of the Psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me!" dwelling upon every word as if fully to enjoy its soothing promise.—Earnestly she prayed for faith. "Oh! for the faith of Abraham and the wrestling of Jacob!" was her beautiful and nervous language. At times her recollection was clouded, and she would ask help in quoting texts, and at her instance her husband took her Bible and read such passages as she desired, she repeating after him such texts as suited her feelings. In this way she listened to the 15th chapter of Corinthians, and with fervent joy seemed to dwell upon the sublime words so often the last triumphal shout of the dying Christian, "Oh death! where is thy sting? oh grave! where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ." Nothing could shake her confidence of heaven—nothing draw her from reliance on the merits of Christ. "I have been a great sinner," she more than once said, "but Christ is my propitiation. My Saviour's arms are encircling me." And in order to see whether her faith was sure and scriptural, she begged her husband to examine her. This he did, and a solemn scene it was to behold her; while suffering as she was, she firmly asserted her belief of the cardinal doctrines of our holy religion:—that there is one God triune, the Father, the Redeemer, the Sanctifier—that the Redeemer came to earth and in man's likeness died for sinners: that those who trust in Him shall have life, and that nothing but grace can save a nature guilty in its origin and history. Then repeating again her forgiveness of all who had injured her, she rested satisfied that her course was to end in joy, and asked that the 17th chapter of St. John might be read to her, attempting at first to find it herself, and describing it by its beginning words,—"After these things Jesus lifted up his eyes to heaven, and said, And now, oh, Father! the hour is come to glorify thy Son, that thy Son also may glorify thee!" evidently saying with her ascended Lord, "I have glorified Thee on earth, I have finished the work Thou gavest me to do," and joining in the prayer that God would glorify her. This chapter seemed to absorb her attention, and as its reading proceeded, she seemed as if appropriating as far as possible its language: no doubt praying with her Redeemer—"Father! I will that they whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me." During Monday and the following night her sufferings increased exceedingly. She made her husband pray with her often, and when the beautiful prayer in our Office of Visitation was read to her, in which is the petition for the departing soul, "wash it in the blood of the immaculate Lamb, that whatsoever defilements it may have contracted in the midst of this wicked and naughty world from the lusts of the flesh or the wiles of Satan being purged and done away, it may be presented pure and without spot before God," she repeated audibly and fervently, the words, "pure and without spot;" and thus to the last moment of her recollection she displayed the same fervor of devotion, deep sense of her own unworthiness, firm reliance on the merits of Christ, and confidence that her sins were washed in his blood, and that she would be presented "pure and without spot" to her Heavenly Father: conversing continually on religious subjects, listening to prayers, hymns or Scripture, or bearing testimony to the comfort of religion. One thing which fell from her lips, no Christian should ever forget. "Oh Mr. ——," she said to a young friend, "I want to tell you of the comfort I have had in the ordinances of the Church; Baptism, the Lord's Supper, and Confirmation. How precious is baptism where we can bring our children to Jesus," or as it was understood by others, "bind them to Jesus." And truly it is a bond to Jesus, sealed as it is with his own signet. Would that parents would remember it, and make the ordinance as she did, a real bond to God! Would that sponsors would recollect their solemn vows, and tremble lest by their negligence they suffer that bond to be broken, and give up to the world, the flesh, and the devil, the soul for which they have become sureties to God! And while this is a lesson for all, let her own congregation remember her earnest dying message, "I have many friends among the younger members of the congregation, remember me to them; tell them to be more active and faithful than I have been."

Thus on her dying bed did our dear friend bear testimony to the truth as it is in Jesus.—So long as she retained her reason, she ceased not to encourage, to warn, or to proclaim the truth of Christ. On Tuesday her mind left her, and a high fever produced on Wednesday a stupor in which she fell asleep in Jesus without a pang; thus in her death receiving her prayer that she might not so suffer in her last moments as to endanger her patience or her faith. One of her last petitions was that of the martyr Stephen, "Lord Jesus! receive my spirit."

Blessed creature that she was, she has gone for ever! Gone from her husband, her children, sister and friends; gone from the children she so loved, to meet her Saviour and her God, and with her dear pastor and boys, to rest from her labors, and enjoy the fruit of the works which follow her! Gone before, she is not lost to us! but for a while departed; not to return indeed, but to wait the coming of those she loved; to watch their course; to rejoice at their welfare. And we to whom she was so dear: the husband, the sister, the children, and friends, we can think of her still; can leave this dull earth and in spirit be with her; can fancy her happiness; fancy the blissful meeting of the mother and her little ones; fancy the approval of her gracious Lord, how he said, "Well done, good and faithful;" more than all, fancy how we shall go to her, if like her we struggle and agonize; like her we strive, "enduring the cross, despising the shame"—like her we triumph through the great Captain of our Salvation, and finally, leaving our poor clay here below to return to the dust from which it was taken, ascend from the bed of death to the presence of our Lord and the communion of the saints in bliss—which may God grant for his blessed son's sake. *Amen.*

THE GOSPEL A TREASURE.

The gospel is a treasure, if we regard it as *a source of Knowledge.* Having been declared by God in the person of his Son, it contains every needful information for man as an accountable being. The knowledge obtained from this divine record, is such as cannot be obtained from any other source. This shows its peculiar value. We are sure that no effort of human reason can discover those mysteries which Christianity has unfolded with so much clearness, because there was a thick darkness in all that pertained to the future destiny of man, before the sun of righteousness dawned upon our world. The entire subject, however, appears plain to us, because we have that Gospel which has bro't Immortality to light. It makes us certain of an endless being. It teaches us the character and perfections of him whom we worship and the various duties which he demands. It shows us our responsibility. It tells us that our earthly state is one of *trial,*—that Death cannot detain us in the tomb, and that our future destiny will depend entirely upon our present improvement of the means that we enjoy. It reveals the path of Life, and urges us by every motive that is fitted to act upon a free and intelligent agent, to follow it, until we attain to our soul's eternal Home. This is knowledge of inestimable value; and if we include that of the mystery of our redemption from Sin, through the agency and co-operation of the blessed Trinity---Father, Son, and Holy Ghost; we may assure ourselves that we have all the light that we need, as ignorant and guilty creatures.

Now these are matters of pure revelation.—They are the meridian sunlight by which we are cheered, and without which, we should grope in the blackness of an awful night. God is no longer invisible when thus declared by Jesus Christ. We may see him on his throne, and feel that he is our Father.

The Gospel is a treasure if we regard *its promises of mercy.* When St. Paul thought of this blessed revelation of the divine benevolence to a fallen world, he could not repress the joyous feelings which at once possessed him.—There was something in the reflection which touched every fibre of his nature. He beheld the grace and glory of its author in a degree which surpassed his power of expression, and he seems to labor in his attempts to utter the wonders of Redeeming love. Such will be the feeling of all who have a just conception of the Gospel, because it is throughout, a revelation of the superabounding goodness of Jehovah to his creature man. Its promises assure him of the fulness of his love, and they all centre in that one great object which it is designed to effect, *the saving of his soul.* It offers pardon to the contrite sinner; and peace to the troubled mind. What truth can be more welcome to the trembling penitent? He feels his guilt, his wretchedness, his shame. The sword of incensed Justice is ready to smite him. Satan waits to seize him as his captive prey. But he sees the cross! He marks the streaming blood! He hears the agonizing cry! That cry declares forgiveness! But how has he been led thither? Nature and Reason could not guide him to the scene. It is this precious record that has revealed to him an incarnate God. It has stayed his tears of anguish. It has hushed the upbraidings of a wounded conscience. It has pointed him to the refuge of his weary soul! He now rejoices in the assurance of immortal bliss. Grace is promised to aid the weakness of his nature, and to console him under every trial that he may experience in his warfare with sin. He can claim, through Faith, the sustaining arm of Omnipotence, and press onward. There is no condemnation to his ransomed Spirit. He is an air of Heaven.

But again; the Gospel is a treasure, if we regard its tendency to *sanctify our nature.* Its design is to teach the evil of sin, and the mode of recovery to that holy character in which we were formed. It exhibits the duties of the spiritual life, and the need of an entire purification of the inner man. It urges to the pursuit of this moral purity. All its promises and threatenings are founded upon the necessity of a holy practice. It excites to an unwearied diligence, and to a fervent zeal in doing the will of God. It requires even purity of intention, for it regulates the thoughts of him who adopts it as his rule of life, and it constrains him to seek continually the mind of Christ his divine Exemplar. The means which it furnishes are adapted to beget within us the affections which distinguish all who are born of the Spirit. God has ordained them for this purpose, and we can only please him, and acquire that pure image which it is the office of the Holy Ghost to reimpress upon the soul, by a cheerful and prompt obedience to its precepts. It is the glorious instrument for the entire renewal of the soul. Every promise leads effectually to that Divine Agent who is the Sanctifier of the Church. There is an energy in it which is irresistible. It is truth—quickening and saving truth, and it works with its own powerful efficacy in the heart of him who believes. He who uses these means so as to advance in vital holiness, is a child of God—a partaker of the divine nature. He finds in the Gospel a perfect remedy for sin. There is all that his soul can want. The love of Christ constrains him. He has a constant experience of all that can minister to the peace and joy of a regenerate heart, and he can say in the triumph of an immortal hope: *Whom have I in heaven but thee? Thou art the portion of my soul. Thou art the Rock of my salvation.* O priceless treasure of the Gospel! O precious charter of a Christian's freedom from the curse of Sin!"—*Rev. John Dowdney, Jr.*

DR. FRANKLIN AND LEGISLATIVE CHAPLAINS.

Our great American philosopher has not been usually ranked among those who, among the renowned names of the world, can be claimed as a believer and follower of the Christian religion. Yet, in the testimony which is annexed, and which we do not remember to have seen before, there is such proof, both of religious faith and practical wisdom, as to outweigh many vague accusations.

We owe the publication of this document in the newspapers, to a writer, who under the signature of *Warburton*, is a very valuable contributor to the Elizabethtown Journal,—and we commend it specially to those constitutionally sensitive persons, who insist that the employment of Chaplains by the Legislature, and the opening of their sessions with prayer, are contrary to the spirit and temper both of the Constitution and the people.

This address was delivered by Dr. Franklin in the Convention for forming the Constitution of the United States.—*N. Y. American.*

Motion for Prayers in the Convention.

Mr. President,—The small progress we have made, after four or five weeks' close attendance and continual reasoning with each other, our different sentiments on almost every question, several of the last producing as many noes as ayes, is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed, seem to *feel* our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics, which having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern states all round Europe, but find none of their constitutions suitable to our circumstances.

In this situation of this assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers, sir, were heard—and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? or do we imagine we now no longer need its assistance? I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth, that God *governs in the affairs of men.* And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that "except the Lord build the house, they labor in vain that build it." I firmly believe this, and I also believe, that, without His concurring aid, we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest.

I therefore beg leave to move.

That henceforth prayers, imploring the assistance of Heaven, and its blessing on our deliberations, be held in this assembly every morning before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service.

The following account of the confinement of an insane man in a prison in the State of Massachusetts, for nearly thirty years, is a singular instance of protracted cruelty. It is far more than a match for the instance which recently occurred in England, and which has been brought before Parliament.—*N. Y. American.*

From the Worcester Ægis.

Capt. Seth Brailey, of Fair Haven, died at the State lunatic hospital, in Worcester, on the 11th of August, 1839, aged 74 years. The life of this man has been one of singular delusion and suffering. In early life he was an enterprising shipmaster, and accumulated a comfortable estate, with which he purchased a farm having determined to change his business. He found great difficulty in establishing the boundaries of his farm, which led to altercations, and resulted in insanity in 1804.

The first indication of aberration of mind was in September of that year, when he was drawn as a juror and went to the county court to do his duty in this new appointment. This was a day of great confusion to him; every thing appeared "strange to him, and every body acted strange." He repeatedly became blind in the course of the day, and "the men about him appeared to be devils;" twice he rushed from the court room in great agitation, and the last time made directly for his home, a distance of twelve or fourteen miles. According to his own account, he was in a state of the utmost confusion, and proceeded at a rapid rate, till he became completely exhausted, when he lay down on the ground and had a trance, or fell asleep; when he awoke he found himself in a burying ground with a young man, well dressed, by his side; they proceeded on some miles together, talking by the way, when suddenly the young man vanished and was seen no more.

On arriving home he appeared greatly agitated and went early to bed: the night was one of great confusion, suffering, and watchfulness. In the morning he committed the fatal homicide which deprived him of a kind and affectionate wife, and his children of a guardian and protector. From this time till his removal to the State lunatic asylum in 1833, he was in close confinement in the jail of the county of Bristol, a period of more than twenty-eight years. From this time to the day of his death he believed himself to be the "true God, and the owner and maker of all things." At his trial insanity was fully proved. It has probably fallen to the lot of few individuals to suffer as this man suffered during his long confinement. To the idle and the vicious he was the subject of great curiosity, and they frequented the window of his gloomy dungeon to provoke him, and see the exhibition of his rage. In this solitary and miserable abode, according to his own representation, he suffered every thing humanity can bear, and that too without breaking down the energies of his mind, destroying his memory, or obliterating the feelings of kindness and sympathy from his heart. He frequently stated that for many winters he did not feel the influence of fire, and that for many nights, and sometimes three or four in succession, he walked the whole night to keep himself from freezing. He used to say that in summer, he suffered hardly less from the damp and vitiated atmosphere of his cell, and the herd of vermin that infested his room and bunk of straw, which prevented his sleep, and kept him in busy employment night and day. During his long confinement, he was rarely or never shaved, or had a change of apparel.

A year or two before he came to the hospital, he formed an attachment to a cat which occasionally visited his cell; he fed and caressed it so successfully, that he won its confidence, and it became the constant companion of his solitude: this cat attended him to the hospital, and always received its meal of the dainty bits of his food before he would partake himself. When he came to the hospital, he was comfortably dressed, shaved and made clean: he was introduced into his neat little room with a comfortable bed, which he ever after kept in the neatest manner possible. His appearance and conduct were truly strange.—At first he seemed like a wild man, who had known nothing of associates or the comforts of civilized life; he had neither sat at table to take his meals nor used knife and fork for the twenty-eight years of his imprisonment; he soon, however, learned the use of these implements, and ever after took his meals at the table with his associates in a quiet and regular manner.

Since he came to the hospital he has been allowed many indulgences—he has been permitted to walk upon the ground and about the village—to look after and feed the poultry, which became quite a favorite employment. He uniformly attended chapel on the Sabbath, carrying his chair for a seat, on the bottom of which he had written with chalk, "True God, owner." To the officers of the hospital, and to strangers who visited him, and inquired after his welfare, his first reply was, "True God"—this being acquiesced in, he would converse rationally and intelligibly, and showed an extraordinary knowledge and memory of persons, families and events which occurred previous to his insanity, and even while he was in prison. If his claims to be the "True God" were questioned, he would become greatly excited and violent, and would have no communion with any one who did not acknowledge his dignity and power.

He often alluded to the murder, called his wife "the mother," and expressed an opinion that she was in heaven. He often spoke of her by the familiar title of "girl," or "my girl," and said, "she is in heaven, where I soon shall meet her." He retained the kindest feelings towards her, and said they "lived in love," and never differed. He frequently spoke of the confusion of his mind on the day of the murder, and said that "men acted strangely, and appeared to be devils." At the moment of the fatal act, when his wife offered him something to drink in a punch bowl, which they both tasted, she appeared "very strange," and all was in a moment "hurly burly." As evidence of his tender regard for his wife, and the fondness with which he cherished her memory, he preserved, through all his excitements and imprisonment, some relics of her, of no intrinsic value, which he kept about his person day and night.

For many years previous to his fatal illness, he had paroxysms of asthma, which prevented his lying in bed many nights in succession. His fatal disease commenced with inflammation of the lungs, in the month of February last, which terminated with dropsy of the chest and of the system.

In the early part of his sickness he was patient and bore his sufferings in silence and with fortitude. On one occasion, when this was mentioned to him, he replied, "The true God must not complain." More recently, he felt that "wicked men and devils" conspired to afflict him, and he would occasionally exhibit irritation and ill nature. During his protracted and painful illness, however, he followed the prescriptions of his physicians as well as most men, and exhibited great fortitude and resolution.

For the last number of weeks he frequently called for his "chariot and horses," that he might go to whence he came from, which he said was Heaven. While life remained he continued to adhere strongly to his long cherished impressions, and the last words he uttered to his physician, who inquired after his health and feelings, were "True God."

JUST RECEIVED, Select family and parish sermons. A series of evangelical discourses, selected for the use of families and destitute congregations, by the Rt. Rev. C. P. McIlvaine, D. D. Bishop of the Prot. Epis. Church in the Diocese of Ohio; with a preliminary address by the same. Vol. ii. Louis Sherman, Prot. Epis. Press. Also the first volume for sale as above. 142 Fulton-st. Aug. 24

MISS Holton's boarding and day school, for young ladies No 11 Amity-st., will reopen Monday 2d September. An assistant teacher is wanted, apply as above. Aug. 24. 3t.

WEST HOBOKEN INSTITUTE FOR BOYS. Rev. W. W Niles, Principal. This Institution is designed to give a *thorough Christian* education, moral, intellectual and physical—English, Classical or Mercantile, to the sons of parents desirous of placing their children near the city, and yet, of having them wholly removed from its temptations.

The location, one mile and a half from Hoboken Ferry, is not surpassed by any in the neighborhood of New York; scarcely, perhaps, by any in the world. The number of pupils is limited to 25. These, whether in doors or out—by night or by day, are never left alone: but are constantly attended by their Teachers.

References.—Rt. Rev. B. T. Onderdonk, and the clergy of the city generally; Prof. J. Orville Taylor, of the New York University; also the parents of children in the Institution, the names of whom, together with a prospectus, may be had at the rooms of the American Common School Society, No. 128 Fulton street, up stairs. Boys under 12 years of age preferred. No parent, who cannot consent to have his son submit to the self-denial of a thorough training in all respects, need think of placing him at this Institution. july 27 tf

HISTORY OF THE CHURCH. By Rev. F. L. Hawks, D. D.

It is probably known to most of the members of the Protestant Episcopal Church in the United States, that for some years Dr. Hawks has been engaged in collecting materials, both at home and abroad, and in writing the history of the several dioceses of the communion to which he belongs.

That he is entitled to the confidence of Episcopalians, in his undertaking, is shown in the following request of the General Convention of the Protestant Episcopal Church in the United States.

Resolved, That the Rev. Dr. Hawks is earnestly requested to proceed, with such despatch as his other engagements and the importance of the work shall allow, in the discharge of the great work intrusted to him by this Convention, as historiographer of the American Church.

The second volume of the above work is just published, and now ready for delivery.

It is comprised in five hundred and thirty-six pages royal octavo, and has been got up in a style equal to any book ever issued from the American Press. Published and sold by

JOHN S. TAYLOR, Brick Church Chapel.

N. B. Clergymen and others holding subscriptions to the above are requested to forward them to the publisher as soon as practicable.

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WANTED.—An assistant teacher in a small select school in the country. A theological student, who understands the French language, would be preferred. A part of his time only would be required. August 17, 1839. 4t.

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